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# The Spirit of Missions

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Editor

KATHLEEN HORE  
Assistant Editor

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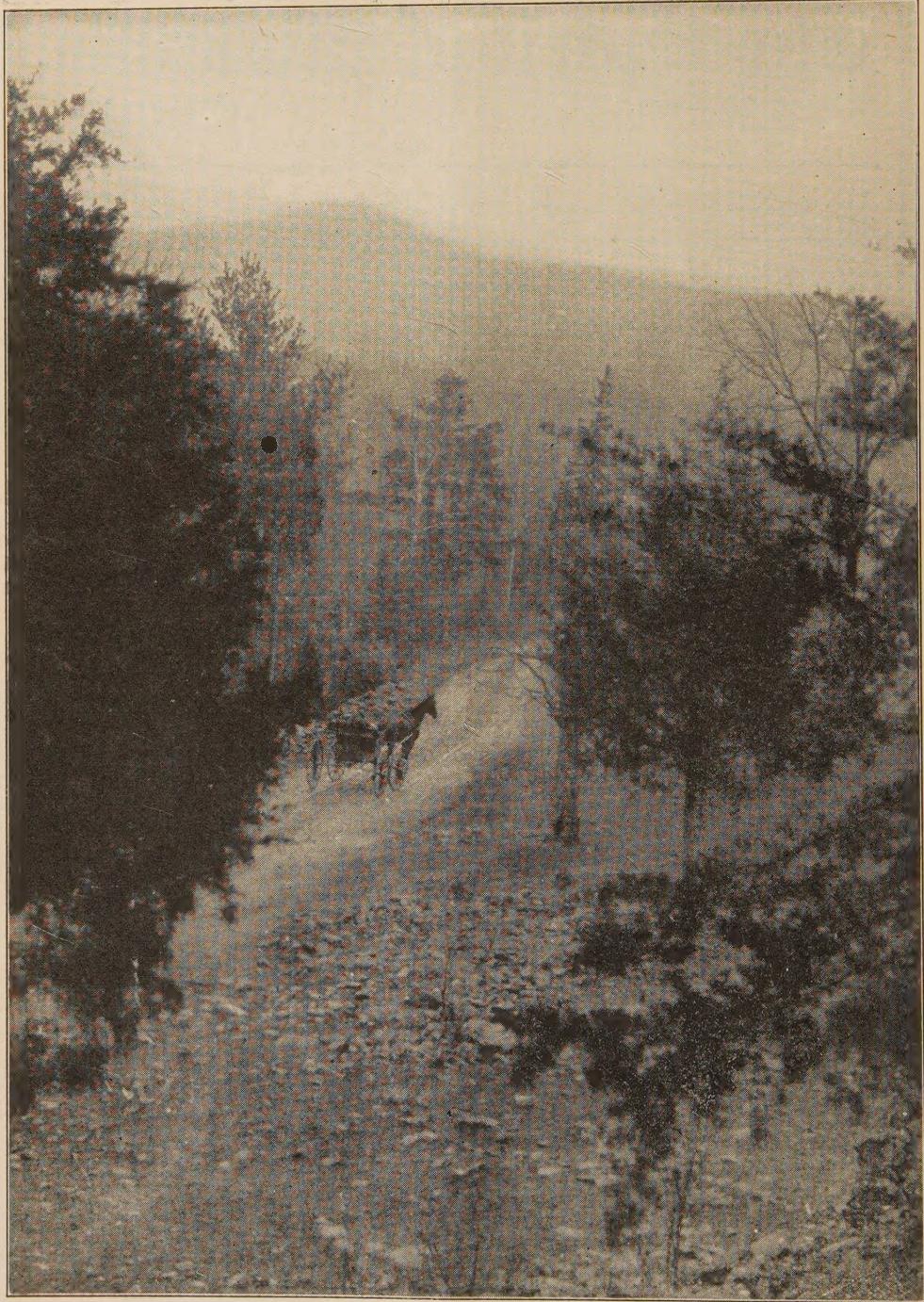
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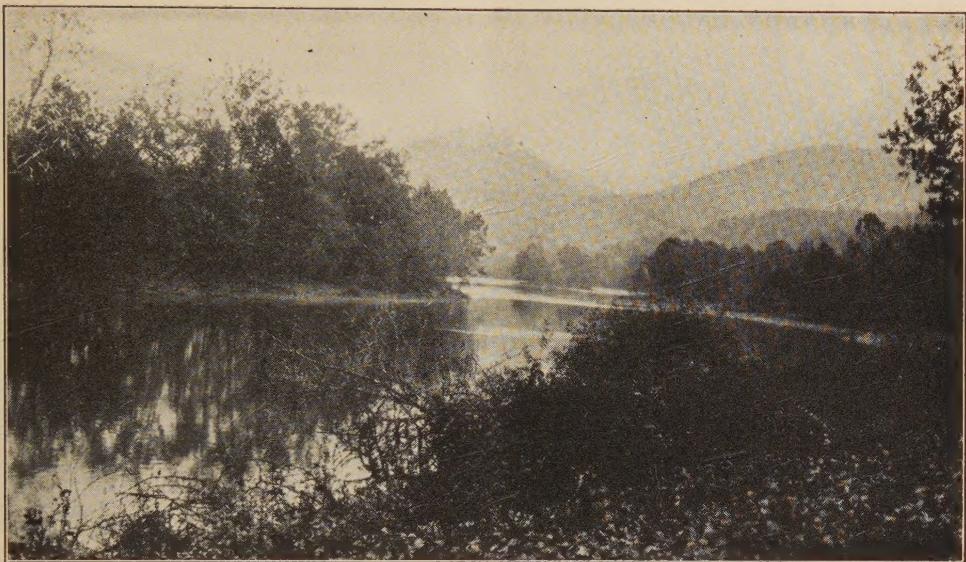
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#### UP INTO THE LAND OF THE SKY

*Among the hollows of the Virginia Mountains the missionary and his faithful horse wend their way carrying the message of God's love to His isolated people*



THE SHENANDOAH RIVER  
*Near to this point is our mission of Ingham*

## The Home of God on the Mountain

In the Land of the Sky They Are Calling for Doctors and Teachers

*By the Rev. Dennis Whittle*

Priest in Charge of Luray Parish, Virginia

WHO has not heard the call of the mountains?

From my home in Luray I look out upon a magnificent ridge capped by three mountain tops. One of them, known as Stony Man, commands a fine view of all the surrounding country.

Just underneath the summit is a summer colony called Skyland, known also as the "Ranch of the East". Here tired city dwellers and lovers of the open air come summer after summer for rest and recreation. Another peak, the Hawksbill, wild and rugged, rises to over four thousand feet.

The third peak of this long ridge of mountains, away in the distance, is

close to where a good deal of my work lies. More than three thousand feet above sea level is the little settlement of Tanner's Ridge; it is up on top of the mountain and open to every wind that blows. A little schoolhouse, looking much like a rough barn but with a cross upon it, serves both as schoolhouse and chapel. I have called it "The Home of God on the Mountain."

It is very difficult to reach this little scattered community, numbering in all about 100 souls. One first has to drive to Pine Grove, a distance of thirteen miles, in what is known as "the Missionary car." This car, given to me two years ago by a generous friend, has become the parson's trusted ally. It has carried him and his workers over the roughest of roads at all seasons of the year, and has always been ready for any emergency, being used to carry



"THE ROCK HOUSE".

## THE SPIRIT OF MISSIONS



THE STATE CLINIC FOR CHILDREN IN PINE GROVE

*"Babies galore, and such fine ones, too!"*

furniture, groceries, building material, old clothes, Christmas gifts, bundles of magazines and many other things. On many occasions it has been able to give free rides to those in need. Often my most cherished memories are the talks I have had with men whom I have picked up on the road and who have shared the front seat with me.

Pine Grove is a mountain community of about 270 people, living in fifty-one different homes. Twenty-seven of these families bear the same name, that of Gray. Here our church, built fifteen years ago, has striven in every way to be a community church. One year ago, in order to meet the pressing demand, a Social Hall was built. It is a simple structure, forty feet long and twenty feet wide, with a stage. It has already more than proven its worth. A summer school was held there last summer, the children paying to attend. The State clinic used it for their examinations, and I would like to add how much the people appreciated the efforts of the doctor, the nurse and the dentist who were sent to us. Lectures have been given with a stereopticon, a special ventriloquist performance was provided

for the children by a Chautauqua artist, and many concerts and festivals have taken place there. Pine Grove is proud to possess a twelve-piece brass band, and in the Social Hall the band is frequently at practice.

From Pine Grove it is a stiff climb of three miles before one reaches Tanner's Ridge. The path known as Frond's Path is extremely steep and in hot weather especially it requires a good deal of energy to climb. Christmas before last the band performed a memorable feat, and you can imagine the exertion required to carry the big drum and the other instruments to the top of the Ridge. A concert was given to the people who had assembled outside the schoolhouse.

Because Tanner's Ridge is so inaccessible, it has been very difficult to secure a teacher for the school. A young girl fresh from Normal School is likely to find the work too hard and the life too lonely. The children have had no school there for four years. A man teacher did go there last year and taught for six weeks, but proved morally unfitted for the task and so was dismissed by the State Superintendent.



BOYS OF A MOUNTAIN SCHOOL—THERE IS FINE MATERIAL HERE  
*Forty-seven children attend this one-room school*

One month ago one of my workers, speaking in her home town of Gloversville, N. Y., enlisted the services of a young man for this task. Ellison Brown has already won his way into the hearts of the people on the Ridge. During the recent heavy rains he went out with his mountain friend, Dick, to fetch some cattle from one of the towns in the valley, and on their return they found great difficulty in fording the streams. Brown is fortunately possessed of a fine physique and when his friend hesitated to cross Brown drove the cattle across the streams and carried Dick on his shoulders. The water sometimes reached as high as his waist.

The experiment of sleeping in a tent on Tanner's Ridge has not proven completely successful. One night in the heavy storm a rip started in the tent, which then had to be speedily taken down. This occurred at three o'clock a. m. Brown hopes to open a school for the children of the Ridge in the fall, and has already repaired the roof of the schoolhouse, so as to make it proof against the rains.

There is a great deal that one can learn in this work. We come to it,

perhaps, expecting to do the teaching, but soon we find that we are the learners. A city-bred man has naturally got to learn the customs of the country folk, and we are glad to share in the simple life of our mountain people. Music seems to them to have a particular, special meaning and in the Church service singing is not limited to a few. They feel that it is a very great privilege to praise the Lord. One song that the children learned some months ago seems particularly fitted to the lives of the people. Perhaps you know the words:

I'm living on the mountain, underneath  
 a cloudless sky,  
 I'm drinking at the fountain that shall  
 never run dry,  
 O yes! I'm feasting on the manna from  
 a bountiful supply,  
 For I am dwelling in Beulah land.

A year ago the Superintendent of Schools asked me if I could find him teachers for our mountain schools. After a great deal of hard work and search I was able to secure Miss Julia Meade of Washington, D. C., and Miss Lucile Kendrick of Macon, Georgia. These teachers, working hand in hand and living in the homes of the people, accomplished a very good year's work,



ELLISON BROWN AND HAROLD PETERS  
*They have just climbed Tanner's Ridge, and are resting*

in spite of many handicaps. Heavy snowstorms during the winter and lax enforcement of the school attendance laws increased the difficulties.

We have just built in Pine Grove what is locally known as "The Rock House." It was built by local masons, in fact, by members of the Gray clan, and is quite rightly the pride of the community. In it there is now living Miss Gertrude McCrevey, who came to us last summer on a three-months visit and now has returned for permanent work. When the teachers come back in the fall they will find a comfortable home for them and it is hoped to add to our staff a trained nurse. With a religious worker, teachers and skilled nursing, we hope to be able to care for the needs of the people. This is what we call our Home Mission Unit.

In a different section of the parish, Ingham, we have another mountain hollow to care for, not quite so large as Pine Grove but equally needing our help. Five miles away from it is the town of Shenandoah, a railroad center, where we also have a church. At these two points, Shenandoah and Ingham, we

have a lay worker, Harold Peters, who for one year has been in charge of this field. He lives in a cozy three-room cabin that indeed reminds one more of old Ireland than of this new continent. We rent this cabin for \$3.00 per month, and there Peters lives, with his dog Bill, cooking and caring for himself. He has recently fitted up a radio instrument, so that he can always have contact with the large world outside. Peters was a wireless operator in the Government Service during the Great War and finds his previous training very helpful. Ingham is close to the beautiful Shenandoah River, which has a peculiar charm of its own. Mr. Peters goes to the Virginia Theological Seminary this fall and we need someone to take his place. Sam Andrews, a local man, has for many years kept a Sunday School going, in spite of many difficulties. However, a great deal of work remains to be done, especially among the elder boys and young men.

We have found that every one who has come to this field seems to be gripped by it. The need of the people, and especially the young generation, for guidance and training, the assistance that can be offered to young mothers and to the sick, and the encouragement that can be given to those who amid many difficulties are striving to lead a clean, Christian life, demand that we adequately man the field. Today, one of the greatest needs is for consecrated and efficiently trained school teachers, who realize in this work their vocation. We need, also, college men who will be willing, like Dr. Grenfell, to accept a life of strenuous adventure. The missionary doctor is needed at home among our mountain folk, just as he is needed abroad in our foreign fields. We need that young men and women catch the vision of this task and carefully plan to give their lives to it. To those who cannot invest their lives, there is given an opportunity of investment of their money and their means. All may share in this forward program which the Church has planned.



# A Missionary Jurisdiction Under Three Flags

By the Ven. James Lundy Sykes

Archdeacon of Panama



*The pictures show scenes on the Magdalena River in Colombia*

**A**BOUT three years ago a pamphlet entitled *Under Four Flags*, published by the Department of Missions of the National Council, gave an admirable account of the work in the field over which Bishop Morris then had supervision.

At the time of its issuance the caption of this publication was an apt one, for within the bounds of this field were included not only the Canal Zone, but also the eastern and southern parts of the Republic of Panama (including the cities of Panama and Colon), the Republic of Haiti, and that part of the Republic of Colombia which is reached from the Caribbean Sea.

But now that a resident Bishop, in the person of the Right Rev. Harry Roberts Carson, D.D., sometime Archdeacon of Panama, has been consecrated for the Missionary District of Haiti, the jurisdiction of Bishop Morris is under three flags—the Stars and Stripes and the flags of Panama and Colombia, respectively.

The work in this corner of the Lord's Vineyard is unique in that while in some ways it is purely domestic, in others it is as essentially foreign as any in the world. Indeed, so diverse is this jurisdiction, racially and geographically, that it has been found well nigh impossible to select a name which shall adequately define it. Its designation, "The Missionary District of the Panama Canal Zone", almost smacks of

verbosity, yet it is by no means accurate.

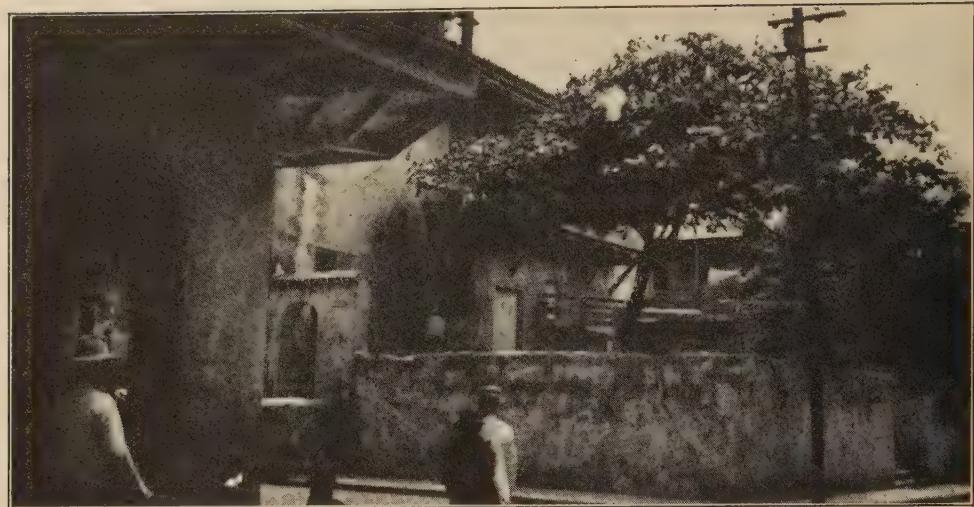
As a matter of fact, the Canal Zone, restricted as it is to the small area of forty-eight miles across the Isthmus and five miles on either side of the Canal, is but a relatively small portion of the territory included within the bounds of the district. The territory in the neighboring Republic of Panama must be taken into account. But even when this is done by adding to the already cumbersome title the suffix, "and Parts Adjacent", it is still incomplete, for it does not reckon with the vast and remote field in the Republic of Colombia.

The present work in this missionary jurisdiction may be classified under five heads:

## 1. Among Civilians in and Near the Canal Zone:

The Church's task on the Isthmus is not only, by means of her "nursing care and protection", to strengthen such of Her children as do stand, but also to raise up those who fall—those who have departed from their spiritual allegiance amid environment so foreign and ideals so inimical to those of former days. He who has the care of souls in this part of the world soon grasps the painful truth that many of our fellow-countrymen and of our English cousins who have left home and kindred and taken up their abode in these distant parts have not, like Abram, when he

## THE SPIRIT OF MISSIONS



A CORNER IN OLD PANAMA

*Many quaint bits of architecture like this are found in old Panama. It looks more like the Old World than the New*

journeyed to a strange land, "builded an altar unto the Lord."

Some of these lapsed communicants will admit that they exercised their priesthood of the laity in "The States" or in England, but seem oblivious or indifferent to the fact that they have, to all intents and purposes, localized an Omnipresent God by restricting Him to the confines of New York, St. Louis, Omaha, San Francisco, London or Liverpool, or wherever else their old parishes may have been located.

There are two white congregations on the Isthmus. On the Pacific side is the self-supporting congregation of the Cathedral of St. Luke, the natural outgrowth of the picturesque little chapel which in the minds of former residents is associated with the names of Archdeacon Henry B. Bryan, Col. Henry A. Brown, Major-General Gorgas, Archdeacon Carson and the Rev. Halsey Werlein, Jr., Ph.D. The Cathedral includes in its personnel officials and other employees of the Panama Canal, officers and enlisted men of the army and navy, and others connected neither with the Canal nor the garrison.

About four years and a half ago,

when the Rev. Dr. Werlein was about to become the vicar, the congregation voluntarily assumed all financial obligations, and about the same time the increase in attendance was so great that the building of a permanent larger church became a necessity. This became almost the first large task of the Bishop, and the finished Cathedral of St. Luke, a really beautiful fabric, was consecrated on the Third Sunday in Lent. The crypt houses the two hundred members of the Cathedral School. Under the leadership of the Bishop and Dean Meredith the Cathedral of St. Luke is becoming a dominant force throughout the District.

Linked closely with St. Luke's, but also an institution of the entire District, is the Children's Home under the supervision of Miss Alice C. Lightbourn, House Mother, assisted by Mrs. Adelaide C. Somes, and ministered to by the Cathedral clergy. The twenty-three children who now find shelter within its walls tax its accommodations to the utmost, while others continually knock at its doors for admittance. In one recent week it was necessary to decline seven applications, and nearly every week this is true of two



CHRIST CHURCH, COLON, ON THE ATLANTIC SIDE OF THE CANAL

*This is one of the oldest churches on the Isthmus. The Rev. E. J. Cooper has ministered here for 18 years*

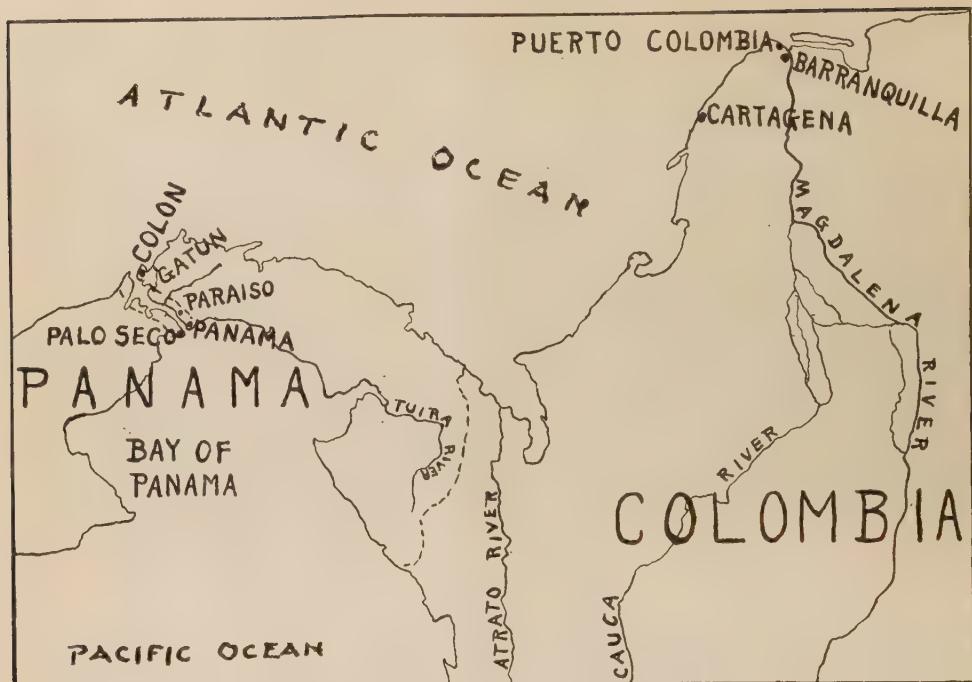
or three children. A small nucleus has been gathered for a building fund, the present structure being inadequate.

The white congregation on the Atlantic side is under the pastoral care of the Archdeacon of Panama, whose residence has been established on that side of the Isthmus in order that he may especially, though not entirely, address himself to the task of shepherding that congregation hitherto unprovided with a resident clergyman. Prior to the arrival of Archdeacon Sykes, services, mostly on week-days, had been held by other clergy of the District for the American and English folk on the Atlantic side, and the outcome of these services was the organization of the Mission of our Saviour during the incumbency of the Very Rev. Frederic C. Meredith. Since the location of a resident clergyman for the white work on the Atlantic side and the institution of Sunday services there has been an appreciable increase in the congregation. A vested choir has been organized, and the Church school shows a marked gain in attendance. Services are held in the historic old Christ Church by the Sea each Sunday morning at eleven o'clock. There is no reason why a strong white congregation

should not eventually be built up at Colon on the Atlantic side, as has already been done on the Pacific side.

**2. Among the Army and Navy:** The officers and enlisted men of the army and navy, including their families, form a group of about eleven thousand persons. On the Pacific side are the headquarters at Quarry Heights, also Forts Amador and Clayton, Camps Empire and Gaillard, and the Post of Corozal. On the Atlantic side are Forts de Lesseps, Randolph, Sherman and Davis, Camp Gatun, and also the Naval Base at Coco Solo and the Army Aviation Force at France Field. At most of these places army chaplains are stationed and at Coco Solo a chaplain of the navy. But there is not at this time an army or navy chaplain of the Episcopal Church on the Isthmus.

Some of the members of the garrison worship at the Cathedral or at Christ Church, but it is the earnest desire of Bishop Morris to bring the services of the Church to those of her children who do not come to the parish church in their vicinity and to all who are beyond walking distance of these churches, which is the case at the majority of the posts. Before Archdeacon



MAP OF "THE PANAMA CANAL ZONE AND PARTS ADJACENT"

Sykes came the Bishop celebrated the Holy Communion at an early hour on Sundays at the several garrisons as opportunity offered. Manifestly it was impossible for him, single-handed, to hold these services as often as he wished, although he did cover the whole ground. But now, with the aid of the Archdeacon, he is enabled to do the intensive work in this important field of service which he has long wished to do.

**3. Among West Indians:** The West Indians compose the great majority of the Church people of the district. Most of them came from Jamaica, Barbados, Trinidad, St. Lucia and others of the British West Indies as laborers in the construction days of the Panama Canal. Before the American occupation they were under the jurisdiction of the Church of England, in which Communion they had been brought up. But upon the acquisition of the Canal Zone by the United States the Church

of England transferred to the American Church her jurisdiction over her adherents living in the Zone and the adjacent territory. Though some of the West Indian congregations still use *Hymns Ancient and Modern*, and pray for "Our Sovereign Lord King George the Fifth" as well as for the President of the United States and the President of Panama, yet in the main they are thoroughly happy and contented in their new spiritual environment. Meanwhile a new generation is growing up which has never known any Communion save that of the American Episcopal Church.

Whatever his shortcomings, the virtues of the West Indian are many, and it may be truly said of him that he loves the habitation of the Lord's House and the place where His Honor dwelleth. He comes to church regularly, sings lustily, and wants his service fully choral.

For eighteen years the Rev. Edward J. Cooper has faithfully and devotedly ministered to a large congregation in



THE BEAUTIFUL MAGDALENA RIVER, COLOMBIA

*At intervals in the semi-tropical jungle which borders this river are found settlements of Americans, to which Bishop Morris and the Rev. Mr. Cowan minister*

Christ Church by the Sea, maintaining also a parochial grammar school.

St. George's, Gatun, a smaller but not less devoted congregation is under the care of the Archdeacon, who is assisted by an earnest and efficient lay reader, Mr. J. O. Laurie. In Panama is St. Paul's parish, the Rev. Arthur F. Nightengale, rector, with a membership of one thousand and a Church school with an enrollment of over four hundred. A parochial school has recently been organized by the rector.

St. Peter's, La Boca, another West Indian congregation, under the rectorship of the Rev. John T. Mulcare, has a large membership and is doing an excellent work. St. Peter's is the proud possessor of the only rectory in the District.

Reference should also be made to the West Indian missions at Las Sabanas and Paraiso under the care of the rector of St. Paul's, who also ministers to the inmates of the Insane Hospital at Corozal and, with the Bishop, to the patients of the Palo Seco Leper Colony. The rector of St. Peter's is also priest-in-charge of West Indian

missions at Empire and Las Cascadas.

**4. In Colombia:** The work in Colombia is for the present confined to the American and English people resident in the seaport towns of Cartagena and Santa Marta and the interior town of Barranquilla, at the foot of navigation on the Magdalena river. The work extends also to Barranca Bermeja, some four hundred miles up the river, where there is a large settlement in the employ of the Tropical Oil Company, and to the mining camps scattered here and there. At Santa Marta there is a congregation of West Indians for whom, in the absence of a resident clergyman, services are held by a faithful lay reader.

About a year ago Bishop Morris, who, with Archdeacon Carson, had established these various stations, was able to secure a priest for the Colombian field in the person of the Rev. John J. Cowan, who resides at Barranquilla and visits all the other places referred to. Though greatly handicapped by the lack of Church buildings, by inadequate transportation facilities, and the re-

moteness of one of his principal mission stations, Mr. Cowan is bringing the ministrations of the Church to all who are minded to receive them. At Cartagena and Santa Marta, besides the services of the Roman Catholic Church none save those of our own Church are held. At Barranquilla the Presbyterians have a native congregation and a finely-equipped boarding school.

Colombia, with its rich and undeveloped resources, will attract more and more English-speaking people. The

Church must follow them and shepherd them as she has done in different European countries and in the Canal Zone.

And there seems to be no reason why, with an increased clerical staff in Colombia, she should not, as the Presbyterians have already done, extend her ministrations to those of the Latin-Americans who have either renounced or are indifferent to their obedience to Rome and are drifting on the sea of doubt or unbelief.

## The Good Shepherd Among Idaho Indians

Shoshones, Bannocks and Lemhis  
Gather at the Fort Hall  
Reservation

*By the Rev. J. C. Ingham*



THE OLD



THE NEW

THE Fort Hall Indian Reservation is located in the southeastern part of Idaho, about twelve miles from Pocatello and fifteen miles from Blackfoot, and is the home of the Shoshone, Bannock and Lemhi Indians.

The Shoshones are well known among the Indians as the "grass-house" people. They always camped where there was plenty of grass, from which they made their dwellings. Being great weavers, they made grass lodges and many beautiful baskets.

The Bannocks belong to the same family. The name is derived from "bamp" meaning "hair" and "nack," "a backward motion," alluding to a tuft of hair thrown back from the forehead. In time "bamp-nack" was changed to the more euphonious word Bannock. They were a proud but quarrelsome people, tall, slender and light complexioned. They are averse to manual labor, yet were the bravest tribe of the

Rocky Mountain region. The men are among the finest looking of their race; the women known as the ugliest of the western tribes. Their bead work is exquisite and is much sought after.

It is among these people that the Mission of the Good Shepherd is at work. What an appropriate name! One has only to visit the school for girls at Fort Hall to realize that the Master's command to the apostle, "Feed my lambs," is being literally fulfilled. These Indian girls, under the care of Miss Parsons, Miss Larery and Mrs. Creasey, are being cared for in a way that the Indian in his native environment never dreamed of. Every material need is provided for them, to say nothing of how their minds and hearts are trained.

The whole atmosphere is Christian. Prayers, morning and evening, grace at meals, religious instruction during school periods and Church services on

Holy days and Sundays. Many of the children cannot speak a word of English when they come to the school, and one of the first things that they learn in English is the Lord's Prayer.

It is an inspiration to be with them for a church service. They have a reverent attitude, sing well and their responses are clear and hearty.

Their play time removed any preconceived idea that I may have had about their being reserved and quiet. They are as full of life as any children could be and are more demonstrative in their affections than most white children. When I drove into the school grounds one day the little girls were at play, marching and countermarching and executing many intricate figures. They were only from six to eight years old and there was no teacher or older girl to direct them. Surely this ability must be one of the inherited instincts which comes from their tribal dances.

In the pictures at the head of this article, *The Old and the New*, you can see what a Christian school is doing for our Indian girls.

On one of the pages of the pictorial section you will find a picture of our crucifer, Marie Madzeweyu, in her native setting. She is at home on her pony. Her mother, father and sister are standing in front of their tepee. They have a good house and live in it for most of the time. Tom has been the blacksmith at the government agency for several years. Both he and his wife are full-blooded Christian Indians. On Thanksgiving Day they sent two turkeys to the Mission School as their contribution to the "Heap Big Feed."

The Indians in some respects are like a good many of their white brethren. They are not very regular in regard to church services, yet there are times when they want the offices of the church. Recently a little Indian girl died and was laid out for burial on the ground, dressed according to the tribal customs, yet the parents sent for some of the workers to say the Christian prayers over the little one, who had been baptized into Christ's Church by these same faithful workers.

## DuBose Memorial Training School Is Rising From Its Ashes

Nearly Three-Quarters of the Amount Needed to Rebuild Has Been Subscribed

*By William E. Leidt*

Assistant Secretary, Educational Division, Department of Missions

WITH the destruction by fire of the DuBose Memorial Church Training School at Monteagle, Tennessee, one of the most important educational institutions of our Church was temporarily crippled. The whole plant was absolutely wiped out.

It may not be amiss at this time to recount briefly something of the history of this school and its founder. Archdeacon Claiborne, who in the South is generally known as "the

Apostle of the Mountains". Having first founded a great string of chapels to care for people's spiritual life, then established a magnificent hospital to care for their physical life and two splendid schools to develop their mental life, he finally turned to the question of what was going to happen to these people in the future, after the present generation of workers had died. Knowing that the average clergyman gravitates inevitably to the city, Arch-

## DUBOSE RISING FROM ITS ASHES



THE NEW DUBOSE SCHOOL FROM THE ARCHITECT'S DRAWING

deacon Claiborne became convinced that there should be founded an institution which should take promising material, whether young or old, from the country, train it for the ministry, and send it back again to the rural districts, now so pitifully neglected by the Church. By heroic work he raised \$20,000. With this he purchased a fine piece of ground, together with a number of abandoned school buildings, near Monteagle. These were repaired, and to this haven, for the last five years, have streamed in ever-increasing numbers a splendid set of men who, whether because of mature years or the fact that their training had not fitted them for a regular seminary, were unable to enter an ordinary theological school. Already some of these men have been trained and sent out into many parts of the country and are

doing good work in the neglected areas.

Now it has all been temporarily brought to an end. The buildings were fully insured and the insurance has been promptly paid by the insurance company. To erect a modern fire-proof building, however, will require, even with the utmost economy, at least \$100,000. Nearly three-quarters of the necessary funds have been subscribed and the work of rebuilding is now going forward.

Various parts of the building offer splendid opportunities as memorial gifts. Already the oratory, library and several students' bedrooms and studies have been given and designated as memorials. The Ven. W. S. Claiborne, Monteagle, Tennessee, will be glad to furnish particulars to any who are interested.

### Cornerstone Laid

THE cornerstone of the new building of the DuBose Memorial Church Training School was laid on June 11th by Bishop Gailor, assisted by Dr. Bratton, Bishop of Mississippi, and Bishop Carson of Haiti. The student body, visiting clergy and faculty marched from the chapel to the site of the new building singing *The Church's One Foundation*. The young grandson of the late Dr. DuBose, to whom the school is a memorial, carried a box to be placed in the corner stone. After

the ceremony addresses were made by Dr. Green, Bishop Coadjutor of Mississippi, and Archdeacon Claiborne.

The cornerstone was quarried out of the rock of the mountain side by a mountain stone cutter and sculptured by a mountain stone mason. It bears the inscription "The Field Is the World", beneath which is the Cross, surrounded by the circle of Eternity, picturing the high mission of world service and sacrifice for which DuBose School was organized.



CHAPLAIN YOUNG WITH HIS LEPER BOYS AT RIVERSIDE HOSPITAL

## “I Was Sick and in Prison and Ye Visited Me”

The Work of Our Chaplains in New York's Hospitals and Prisons  
By Elizabeth B. Canaday

IN 1864, by an agreement among the various Communions in the City of New York, the work of providing official chaplains in its institutions for all adherents of Christian faiths not Roman Catholic, was turned over to the Episcopal City Mission Society and



duly recognized by the city authorities. The thorough way in which through succeeding years this function has been performed and the responsibility which it has entailed are things of which the Episcopal Church may well be proud.

The Episcopal City Mission Society had been incorporated in 1833 and was actively functioning in such centers as

the Children's Hospital at Randall's Island, the Colored Home in Yorkville, the Bloomingdale Asylum, the Leake and Watts Orphan Asylum and the New York Orphan Asylum. At the present day its chaplains are at work in nineteen hospitals, four asylums, eleven prisons, in the Police Courts and at the Ellis Island Immigrant Station. In these various activities no two of the chaplains have the same type of problems to meet. As each hospital, refuge, home or prison draws a distinct type of prisoner or patient, so each institution demands a different type of personality in its chaplain.

At the City Home and Neurological Hospital on Welfare Island, where are housed 2,993 old and infirm dependents, one finds Chaplain Sydney N. Ussher and his assistant, Miss S. Jane Manahan. Here a great part of the work

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is among those who are practically penniless and, in the majority of cases, past their working days. "Among them," says Chaplain Ussher, "are ex-school teachers, professional men, carpenters, musicians—every profession and class is represented. As New York has grown, there have been an increasing number of people employed for long hours at a low rate of wages and paying high rents. When illness or accident has come to them their small savings have gone and they have found themselves destitute and broken in health.

"Many of them come to us, thinking that they have abandoned all religious faith; many of them are discouraged and bitter and humiliated. By helping them in personal ways, perhaps by writing letters for them or helping them to locate relatives or friends who can be induced to contribute something toward a burial fund and thus to dispel the dread of the Potter's Field, or possibly by bringing a concert or program to them in the wards when they cannot come to the community center, we are able to help them to a new peace of mind and a renewed faith in God."

Of a different character is the problem at the City Prison and at the Women's Workhouse on Welfare Island, where Chaplain William B. Eddy officiates. Here one finds a great preponderance of young men and women who have in countless ways entangled themselves in the meshes of the law. They are, more often than not, not wholly bad. Among them are many whose capacities for decent living can, with the help of a new vision of their own possibilities, be reclaimed for society. Often they, too, are embittered and defiant; to gain their confidence is a challenge to infinite tact and human sympathy. Chaplain Eddy's success with them is due in large measure to these qualities. "The more I work among the women delinquents," he says, "the more sympathy I have for them. If they had been born into different circumstances, where different standards

prevailed, they might have been no worse than many of us who have never known temptation."

Somewhat akin to Chaplain Eddy's problem at the Workhouse, but distinguished by certain marked differences in the type of case handled, is that of Chaplain Annesley T. Young, at the Bedford State Reformatory for Girls. Here the girls are usually younger and, therefore, more susceptible to reform than those at the Workhouse.

"We feel justified in saying that at least sixty per cent of the girls committed to Bedford go straight after they leave the Reformatory," declares Amos T. Baker, superintendent of the institution. "In their reformation the work of Chaplain Young has been of great help to us. He gets the confidence of the girls and helps them with their countless personal problems. They go to him for much advice and help. He contributes more than we can measure to their receptive mood and to their honest desire to coöperate in their own reformation."

The writer attended an Easter service in the lovely chapel at Bedford. No one seeing that white-veiled company of girls listening so closely to the Easter service could doubt the influence which Chaplain Young exerts there.

Bedford Reformatory is only one of three institutions where Chaplain Young ministers. To Riverside Hospital, on North Brother's Island, where patients suffering from contagious diseases are treated, Chaplain Young carries the stimulus of a vigorous cheer whose effectiveness can only be sensed by those who have made the rounds of the wards with him. In an atmosphere of tragedy where so many of the patients have come to die, this representative of the City Mission leaves a laugh behind and a wistful smile that follows him. The boys in the leper colony, the old women who are typhus carriers and are condemned to stay within the walls of the hospital all their days, the men and women in the tuberculosis wards and the little



INFIRMARY BUILDING AND MALE BARRACKS ON WELFARE ISLAND  
*The sick poor of New York have a beautiful spot in which to fight their battle with disease*

children in the quarantined cottages—not one is slighted.

The chapel service at Riverside for those who are able to leave the wards is a thing not soon to be forgotten. About one sit the dim shadows of men and women who know to a certainty the numbering of their days. The picture etches itself deeply into one's mind—the scarred faces of the lepers, the coughing of the tubercular, the weeping of those who will not be able much longer to leave the wards for the chapel service, and standing before them a ministrant of the living God who gives to them the assurance that "Christ is the Alpha and the Omega, the beginning and the end, the One who will go with you all the way."

From Riverside Hospital one journeys with Chaplain Young to Riker's Island where men who are dope addicts are kept. There again the writer witnessed an Easter service which will not easily fade from remembrance. In that

little bare chapel were probably sixty or seventy young men in the early twenties, a hardened lot at best, so far as externals go, but presenting a cynical attitude toward the outside world which, one instinctively felt, was more an armor against sympathy than a denial of their need.

Among these men at Riker's Island, self-committed or "sent-up", and among those at the City Prison, one sensed an admission of their own need which those at the Tombs Prison, to whom Chaplain Joseph H. Ivie ministers, do not betray.

"During the days at The Tombs, preceding his trial, the prisoner conceals what it is to his advantage to conceal, and magnifies what is to the other fellow's disadvantage. He talks little and is reluctant to trust anyone," states Chaplain Ivie.

"I make it my business to gain his confidence if I can and to let him know that he may place his trust in the chap-

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lain. He must tell me the truth or I cannot help him. In some instances where I feel that the case justifies it, I ask the court for mercy."

From the above instances it may be seen that each chaplain has his own psychological conclusions, drawn from long years of ministration to his specialized audience. While it is hoped that this brief glimpse of a few of the chaplains and their working principles may afford some little idea as to the problems confronting them, yet it is impossible in the space here allotted to consider the work of all these men, each of whom has earned for himself a great following of devoted and spiritually rehabilitated friends from the groups to which he ministers.

Nor is there space to consider the exhaustive "follow-up" work accomplished by the Episcopal Mission through its social service bureau. For the man or woman discharged from the hospital or prison, the social service bureau takes up the work of employment and social citizenship. The foundation, however, has been laid by the chaplains during the days when the individual is passing through the valleys of despondency and remorse.

They are a knightly company, these

chaplains who day in and day out walk in the shadow of death and disease, of destitution and human frailty and regret, carrying their human sympathies just as spontaneously for the sinning as for the sinned against.

As one goes about with them through the hospitals and prisons, one senses a constant reflection of our Saviour's power over human suffering. It makes the dry bones of the Fundamentalist-Modernist dissension a thing of passing moment. What greater argument for the leadership and the divinity of the Galilean could we ask than a glimpse of the energizing power which comes to those who carry forward the great ideal of human ministration to the sick and the discouraged, the bewildered and the broken in spirit, and enables them to bring so measurable a proportion back to self-respect and positive citizenship?

Social service? Yes. Spiritual service? Yes. But spiritualized social service and socialized spiritual service to one's brother man, which was the ideal of the First Samaritan. That the two go hand in hand, is the working creed of the Episcopal City Mission and all its staff.

## Tornado Devastates the Indian Field of South Dakota

**A**S we go to press word is received from Bishop Burleson of a disastrous tornado which swept through the central part of his district on the night of June 14. Six chapels on the Crow Creek Reservation were totally destroyed and others badly damaged. The principal church on the Lower Brule Reservation was demolished. As far as is known there was no loss of life, but much destruction of buildings and livestock. The loss so far is computed at not less than \$15,000, with probably much more to be heard from. There is insurance to cover about one-third of this.

Part of the destroyed buildings were smaller chapels, but the beautiful

Church of the Holy Comforter at Lower Brule, one of the most attractive and best furnished in the Indian country, was totally destroyed, and the mission house badly damaged. Only the altar and—strangely enough—one or two stained-glass windows were spared. Fragments of the bishop's chair were found a mile from the church in a cornfield. It is fortunate that the bishop was not sitting in it!

The National Council, through the Executive Secretary of the Department of Missions, has assured Bishop Burleson of its sympathy and it heartily approves and endorses his appeal to the Church at large for aid in this emergency.



WHERE WE LANDED AT PUERTO PLATA

## A Good Start in the Dominican Republic

First Impressions of a Newcomer Who Has Gone to Help the Rev.  
A. H. Beer in His Pioneer Work at San Pedro de Macoris

By Catherine Mason

IT was fascinating to arrive at Puerto Plata where the Marine Camp is on a beautiful point of land, high, with water all around it except for the narrow strip which makes it a part of the mainland, the lawns beautifully kept, and visible far out to sea, and the channel so very narrow for entering that it took the boat almost an hour to get to the wharf after we seemed so near that we could shout to the people waiting. This boat was, of course, the Christmas ship, bringing to the stores their last order of Christmas goods, and to the people their last Christmas mail and gifts, and perhaps that accounts in part for the wild welcome we received everywhere. To see all the crowds waiting for us, some dressed in beautiful organdie, white, blue, and pinks, with painted faces, red roses pinned on and gay parasols, some in rags made from gunny sacks, with fruit baskets on their heads; a man with a supposedly dancing bear, which simply hopped a step

or two and then planked itself down near some watchers and scared them to death; all the men in spotless white, with coal-black faces, children with all sorts of bead things, woven baskets, small coin purses, large clothes baskets, etc., to sell—all this was indeed a sight that made you feel Christmas could be celebrated in more ways than one.

A ride in a cochero through the streets of the town, after we had discovered we could not walk because of our wavy sidewalks, showed us more of the same sorts of people, and many varieties of living, from the wonderfully beautiful and comfortable homes of the wealthy, to the merest wrecks of shacks standing in the very next lots, and banks with wide open sides standing next to the little shingle-roofed poles of fruit stands. No two streets seemed to run at right angles or at parallels, either, and they must have discovered the fourth dimension they have so many directions.

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Our next port we made after sunset, which means in the pitch dark, and it was more interesting than ever to see it all in the dark. The town had no wharf and no place where large boats could approach, so all passengers had to be brought to the boat for delivery, as it were, and those on board had to get into these little boats from the rope steps, and be taken ashore. There were hundreds of bags of freight, also, all of which had to be transferred to the small boats. Then dozens of boatloads of ragged beggars came aboard expecting to sell "bay rum," which they had in dozens of gallon bottles, and strings and strings of beads, shells, and various native seeds. As there had only been thirty-nine passengers on board when we left New York I think their expectations were not very greatly realized.

This city, San Pedro de Macoris, has a wonderful harbor of still water surrounded by land on all sides, and very large, with the biggest amount of shipping of any port, and yesterday with six big ships in at one time. Three of them were molasses ships from England, one the *Huron* coming south, one the *Catherine* from Porto Rico, and the other a huge sailing vessel from Spain. Right across from my window as I sit here there are five white sailed fishing boats tied in the bluest water you have ever seen.

The school and my residence are in a lovely, large house facing the ocean harbor and having a large veranda looking west, where I can watch the sun set across the water every night. I say night, because as soon as the sun sets it is night, and as dark as at nine o'clock in the north. There is a large sitting or reception room which is used for one school room, a small room adjoining, used for school library, toys, games, etc., then on in the same line of the front veranda, comes my own sitting room and bedroom, making four rooms across the front. Immediately to the rear of the bedroom is a very modern bath, tiled and lovely, then a

hall and my dining room. Immediately to the rear of these three rooms runs a long, wide veranda, all screened in, and the very loveliest part of the house, and this is the school room for the colored children. We have only a dozen of the regular school desks, and these have been given the white children who are purchasing their own school supplies, etc., and really need more place to keep them. These desks are of varying sizes and I have fitted them pretty well to the children, using a few boxes for footstools. The colored children have no books of their own, and we have built a big set of shelves and have placed on them all the books which we have, and the classes have the books passed out and returned to the shelves for study and recitation. Their seats are long high benches, on which five or six sit, and their desks are something after the order of choir stalls, with the hymnbook racks for their writing, etc., and a shelf below this, which is straight and on which they can keep their present supplies. Slates were used before but I insisted on paper and pencils, and although the children only pay ten cents a week tuition we are furnishing the colored ones with the pencils and paper, as well as the books. The white children pay \$8.00 a month.

It was really a very hard start just after we had landed from a boat which never ceased to roll incessantly for nine days, but somehow we got off on the right foot, and in a week I got very well acquainted with the general standing of the various children. One has been in school in England for a year, three have had a year's work in the Calvert course, two had been taught by the A. B. C. method, by their mothers, and two had never sat still a minute before in their lives. Their ages are from five to eleven, but in many ways they all belong in the same class, for a beginning anyway. I shan't put them into one class since their speed of learning ought to be vastly different and, judging from the one week's work, will be. School is from eight to twelve



PROMISING MATERIAL WITH WHICH TO MAKE A GOOD START

only, since the weather on Christmas Day very much resembled that of New York on a hot June day, and the children all have their lunch at twelve and then sleep till nearly three, as do all the adults, too. Then comes tea, since most every one, negro and white, is English, and then it would, of course, be too late to start over again with school. By being prompt, and having two ten-minute recesses in the morning we are getting in as much time as the average school in the north does in a whole day, except for one hour. I sug-

gested having Saturday morning also, but they think this is enough for children who have had so little before. I find that I have to sleep, too, at noon, as the heat is so great that I am exhausted by four or five if I haven't slept before.

Mr. Beer had said that if I could arrange to give a play for Christmas he would be very glad. We began the study of the play the first day of school and put in at least an hour of each day on it. We gave it Thursday night to a group of some 250 people and they all

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seemed to enjoy it very much. It was a children's play of Santa Claus's workshop, etc. Only about seven of the audience were white, and they enjoyed most the children's saying such things as "How strong I feel shakes arms and legs", by the doll Emmeline, and "See my springs are all wound up hops to the door" by the rabbit, for unfortunately, wherever Mr. Beer copied the stage directions the child learned it and all cues, as well as the speech, and in a few cases it was absolutely impossible to have them unlearn it. However, it was quite a success in the various mothers' eyes, although I don't think white Santa Claus's mother very much appreciated black Mrs. Santa, or a few such mix-ups as that, for this was the first time the white children had ever been in anything with the colored. However, they all feel that this is the way to show practical coöperation and it seemed quite a success.

We had a large Christmas tree, with the colored lights I brought from New York, and presents sent by the Sunday Schools of Kansas, and everyone had a small bit of candy and something else practical, as well as beads, spinning tops, dolls galore, etc.

Then on Friday night—last night—we went to Consuelo, a large sugar estate, and had another Christmas festival and gave presents to 150, besides tell-

ing Christmas stories both nights—so that today is the first minute I have had since landing to open my trunks or do anything for myself.

In the Christmas boxes we received many educational games and balls, those which were specially suited we kept for the school instead of giving to just one child. We have a good many books for the larger children, but still need dozens of supplementary readers for the primer and first grade children. Then we need a phonograph and children's song records and marches, some modeling clay as there is no clay formation here which we can use, and for the house more furniture, but all these things will have to grow up gradually. I feel that we have done wonders to get such a good start. I have made a hectograph and am making up the reading cards and sentences for the children.

There is so much I could say, telling about the church, the children, the English minister and the huge black congregation holding the services in what we would call a barn and chanting the entire service, and many others of the things I have seen, and heard, but you see this has grown much longer than I thought it would when I started, so I must say *adios*. I believe I am going to be very happy here and perhaps help to make some others so.

### Next Month

Next month we hope to publish an account of the important Conference of Social Workers of the Church held at Toronto, Canada, in June. This conference was held under the joint auspices of the Department of Social Service of our National Council and The Council for Social Service of the Church of England in Canada.

The Rev. E. L. Haines, who writes so vividly on the tropics, will contribute "Ladies Last!" an article on the position of women in Liberia.

Another installment of Miss Lindley's journal will take us through the China dioceses of Anking and Shanghai, and there will be as usual a number of articles from various fields of our missionary endeavor.

# The Chung Hua Sheng Kung Hui

Fifth Triennial Synod of the Church in China

By the Rev. S. Harrington Littell, D.D.

THE place was Canton: the time, March, 1924; the occasion, the Fifth Triennial Meeting of the General Synod of the Chung Hua Sheng Kung Hui, the work accomplished, constructive and vital, the prevailing spirit, deep seriousness of purpose, strong sense of unity (stronger than differences of nationality and Churchmanship) and fervent evangelical zeal for the spread of the Kingdom of God.

Of the House of Bishops three members were absent, being kept in their dioceses by political disturbances, but the ten others were present, and welcomed, as visitors, the former Bishop of Kwangsi - Hunan who has been in China forty-four years; the Bishop of Singapore, the Bishop of Labuan and Sarawak, and the Bishop of the Philippine Islands. We missed the presence of the retired Bishop in North China, the saintly Bishop Scott of Peking, who is celebrating this year the fiftieth anniversary of his arrival in China. The most picturesque figure in the House of Bishops was the native Chinese Bishop, Dr. T. S. Sing, whose Christian name Tsai-Seng, "Born Again", witnesses to the regenerating power which has dominated his life. The son of a priest of the Church, the father of another priest,

he is the outstanding member of four generations of Christians in his family. I only know of one Church family in China of longer Christian pedigree, that of the Rev. Timothy Lin, who has recently been ordained after completing

his studies at Cambridge University, who is one of the fifth generation of Christians. Our roots are now plainly deep down in Chinese soil.

In the House of Delegates the two archdeacons present were both Chinese. One of them is Bishop Roots's right-hand man, Archdeacon Hu of Hankow. The majority of clerical delegates were Chinese and all but one of the laymen also, the exception being Dr. Duncan Main, the English Church Missionary Society doctor at Hangchow, known throughout China,



THE REV. S. HARRINGTON LITTELL, D.D.

not only for a remarkable career of healing, but also as a teacher of a long line of Chinese doctors and nurses. As visitors, the House of Delegates received the Rev. K. E. Kong, of Sarawak (Island of Borneo), the Rev. C. D. Lau, of Ruala Lumpur (Malay Peninsula), the Rev. Hobart E. Studley and Mr. F. H. Lo of St. Stephen's Church, Manila, the Rev. O. St. M. Forester of the Chinese Students' Church, Tokyo, and Mr. Y. F. Leung, of the Chinese congregation at Yoko-

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hama. The presence of fellow-Churchmen from so many places outside China and from Hongkong added greatly to the interest of Synod, and was an indication of the expansion of our work in many quarters near and far where Chinese have gone.

During the Synod meetings, many interesting facts about the Church's growth in China were presented. In two years the number of Chinese clergy has increased 25%; the total staff of Chinese workers has grown by 200; confirmations have increased 14%; baptisms 20%; the total constituency shows a 27% increase; while offerings for church purposes have increased 35%. From the Report of the Standing Committee on the State of the Church, I will quote, in addition to the above figures, the following paragraphs headed "Outstanding Advances":

In the diocese of Shanghai the handsome new plant for St. Mary's Hall has been built and occupied and four new churches have been consecrated. In the diocese of Victoria there has been a marked increase of interest in Christianity. Officials readily attend special Christian ceremonies and invite and arrange for evangelists regularly to visit the prisons. The common people are ready at all times to discuss Christian doctrine. The Church of Our Saviour, Canton (\$45,000), Holy Trinity College, Canton (\$125,000), and St. Stephen's Girls' College, Hong Kong (\$250,000) have recently been erected, while an endowment fund for the diocese has been started with \$20,000 as a nucleus. The diocese of Chekiang rejoices in the growing spirit of voluntary service. In the diocese of North China work has been started in the Province of Shansi at Tatungfu, and evangelistic work in the country has been advancing rapidly. In the diocese of Western China the Christians are doing more towards self-support, but development along other lines has been hindered by the state of civil war.

In the diocese of Hankow the foreign clergy are gradually being withdrawn from the detailed direction of the parishes and this responsibility is being turned over to the Chinese clergy; also the China for Christ Movement seems to have resulted in a deepened spiritual life among the Christians and in the coming in of many converts from without. In the diocese of Shantung the contributions to missions

have doubled in 1922. The diocese of Fukien has been making striking progress in self-support; recently seven churches have been erected with funds raised by the Chinese Christians. In the diocese of Kwangsi-Hunan there has been marked progress in self-support, and two churches have been turned over entirely to the care of Chinese pastors. In the diocese of Honan social service work has aroused interest in the Church among all classes. In general the members of the Church seem to be showing a more vital interest in its welfare and progress, and among the non-Christians the field is white for the harvest.

Coöperation in educational work is to be found in most of the dioceses—in Shanghai, the Union Medical School now being organized, in Western China, the West China Union University, in Hankow, the Union Normal School, in Shantung, the Shantung Christian University, and in Fukien, the Fukien Christian University, the Union Theological School, and the Union Kindergarten Training School. Such united efforts in education have much to commend them from the point of view of efficiency, economy, and Christian fellowship. But in the case of distinctly religious work, there is doubt as to their wisdom.

We heard, too, of many important places where services have been opened since last Synod: Tientsin for instance, where an English priest and a Chinese deacon are working; Yochow, a port city on the Yangtse, in the Diocese of Hankow, and Tatungfu, a great city in Shansi—a new province for us—leaving now only two of China's "Eighteen Provinces" in which the Chung Hua Sheng Kung Hui has not yet been able to begin work.

The Synod created a new Missionary District or Diocese—our twelfth—that of Shensi, where the Chinese Church has opened and supports a vigorous mission, with eighteen ordained and lay missionaries, all Chinese. Since the last Synod in 1921 offerings for this diocese from Chinese have increased \$11,000 and buildings have been added worth \$17,000, the communicants have increased three-fold, the baptisms over four-fold, and the boys in schools from 114 to 190, while the newly-opened girls' school has thirty-five pupils already.

The President of the Board of Mis-



THE BISHOPS AND THEIR "DIOCESAN TREES"

*This picture was taken just before a tree-planting ceremony, arranged by Holy Trinity College, Canton, where the sessions of the Synod were held*

sions, Mr. Archie T. L. Tsen, was unavoidably absent from Synod this time, but sent an inspiring message full of helpful suggestions for the future conduct of the work.

Running parallel with Synod, was a most important meeting of women, from eight of the dioceses, who organized an auxiliary to the Board of Missions, called the Women's Missionary Service League. The officers are mostly Chinese, the president being Mrs. H. J. Shu of Hankow, daughter of one of our first Chinese priests, the Rev. Y. K. Yen, and the treasurer Mrs. L. A. Chang, better known as Mrs. Luke Aseu, formerly of Honolulu. The secretary is Mrs. W. H. Standring of Soochow. Hereafter it will not be necessary to carry on parallel meetings only for women, for the Synod definitely completed the machinery necessary for admitting women delegates to its sessions. It also passed the following resolutions:

1. That deaconesses equally with deacons should be entitled to seats and votes in the councils of the Church.
2. That opportunity should be given to women as to men (duly qualified and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer at other than the

regular and appointed services of the Church.

Action was also taken by which the Standing Committee is to consider the advisability of establishing a Central School of Higher Theological Studies for Women and to report at the next Synod.

Among new canons passed are: "Of the Diaconate of Women," "Of the Discipline of the Clergy," "Of Assistant Bishops," and the Standing Committee on Canons was directed to prepare and submit a canon on "Marriage and Divorce."

After long and careful consideration concerning the relations between the Bishop of Hankow and the National Christian Council, the House of Bishops passed the following resolutions unanimously:

**RESOLVED:** that this House of Bishops of the Chung Hua Sheng Kung Hui cordially approves the presence of the Bishop of Hankow on the National Christian Council as a representative of the Chung Hua Sheng Kung Hui; but in view of the responsibilities of a Diocesan Bishop towards his Diocese and his clergy, as well as for the good of the whole body of the Chung Hua Sheng Kung Hui, this House is of opinion that the Bishop, while giving every possible assistance to the National Christian Council, should not act as an

executive Secretary of that body, but should remain Bishop of the Diocese of Hankow.

RESOLVED: that the Secretary communicate the foregoing resolution to the House of Bishops of the American Church, and also to the National Christian Council, in reply to the letter addressed by their Executive to the House of Bishops of the Chung Hua Sheng Kung Hui.

RESOLVED: that the House proceed to decide upon a nomination, under the last clause of the Canon of Assistant Bishops for the post of Suffragan Bishop of Hankow; such nomination to be submitted to the American House of Bishops if and when nominations for a Suffragan Bishop of Hankow are called for in that House.

Dr. A. A. Gilman, President of Boone,

was nominated and is very well qualified for the work of a Suffragan Bishop to assist Bishop Roots.

The business before the Synod was completed in six days; and distinct advance in many directions was registered. We look forward to the next meeting, to be held at Foochow in May, 1927, in the diocese of Fukien (the largest diocese of the Chinese Church in regard to the number of Christians and the most developed in work among women), and we thank God for His manifest blessing on the "Chinese Holy Catholic Church," as indicated by its vigorous life and steady growth.

## Isn't It Wonderful?

Through the kindness of the relative to whom it was written we are permitted to publish the following extract from a letter of the Rev. Dr. Littell's. It supplements in a remarkable way his account of the recent synod of the Church in China.

A COZY, rainy day, in Anvuen, a mining town way out of my usual beat, between tea and an evening meeting for men in the house of a fine Christian family, the head of which is in charge of the whole plant of these coal mines, such is the setting in which I write.

The Bishop sent me here for two weeks to help out between the going of one Chinese priest and the coming of another—and I am having a most interesting and profitable time.

The Church here numbers about 200 members now and just naturally sprang up by the coming from other cities, near and far, of a few Christians who secured land, put up a fine church on a wooded hill overlooking the town, then added a house for the clergyman and now a parish house.

Mr. Yuan, my host, has just given a large piece of land for a Christian cemetery.

When the Bishop was here in February he confirmed a class of 48—and I have never been in a more wide-awake, *self-started* and promising new mission.

The manager of the whole outside works is a Christian; the treasurer of the company is another; the president is

an old Boone boy, not a Christian, but sympathetic; several of the mining engineers, trained abroad, are Christians—one with whom I dined last night spent four years at Birmingham University and became a Christian after his return to China, and about 200 of the miners and their families also are Christian.

So the Kingdom grows. Nobody *planned* to open this place. It grew "without observation" and is a sample of what we may expect *anywhere* and *everywhere*, I suppose.

The company has opened schools for girls as well as for boys and we have leading teachers in both and carry on regular religious work among the pupils, having in the girls' school (170 pupils) a Bible woman living with the teachers.

The officers of the company, having erected the schools, plan to request *Bishop Roots to take charge*. They will pay annually enough to run the entire work here, in education and everything else—\$9,600 (Mexican) a year is the sum mentioned!

St. John's University and Boone have made our reputation as Christian educators, and this offer is the result.

Isn't it wonderful how the Church has won its way in China?

# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



BISHOP GRAVES PLANTING FOR FUTURE GENERATIONS

Trinity College, Canton, where the sessions of the Synod of the Chung Hua Sheng Kung Hui were held, arranged a tree-planting ceremony. You have just read Dr. Littell's account of this important gathering on the preceding pages

AN OUTDOOR CLASS AT THE GENEVA SUMMER CONFERENCE

The unitarian Greek philosophers taught their young while walking under the plane trees; Mr. modern, later, has a camp chair under a maple with his class seated about him on the ground.





THREE BOYS OF THE VIRGINIA MOUNTAINS WHO NEED HELP IF THEY ARE TO HAVE A FAIR CHANCE IN LIFE

*Read "The Home of God on the Mountain" on page 429. Scattered all through the hollows and on the tops of the mountains are little houses like these, with not much room, often times children in them*



THE RECTORY OF CHRIST CHURCH



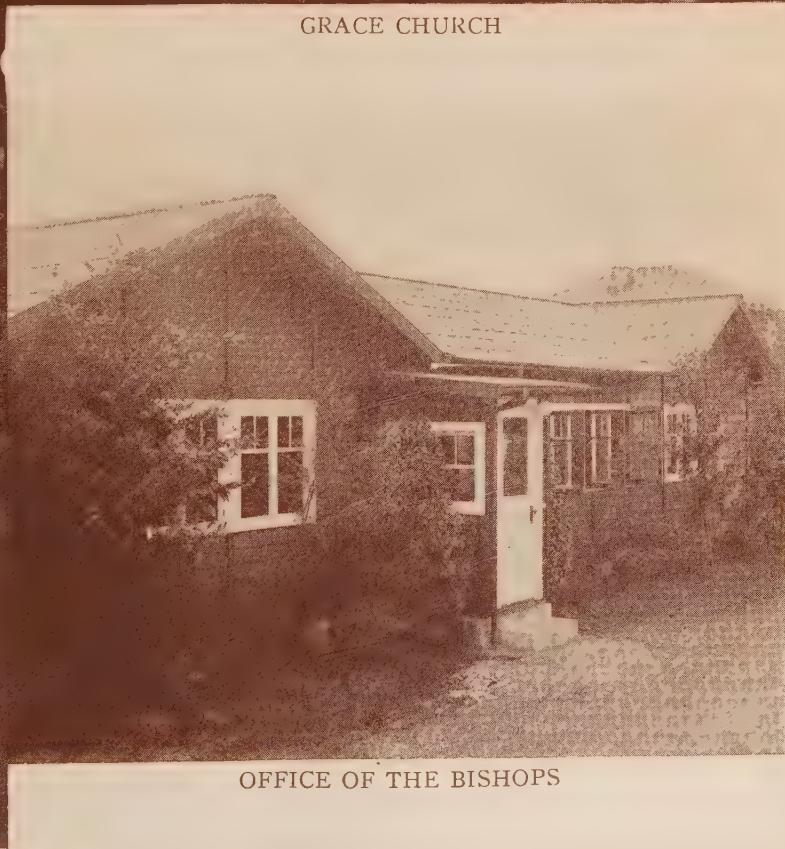
ALL SAINTS' CHURCH

ALTAR OF  
These pictures  
temporary by  
Mission six  
quake. See  
Norman S.  
Barra

Barra



GRACE CHURCH



OFFICE OF THE BISHOPS

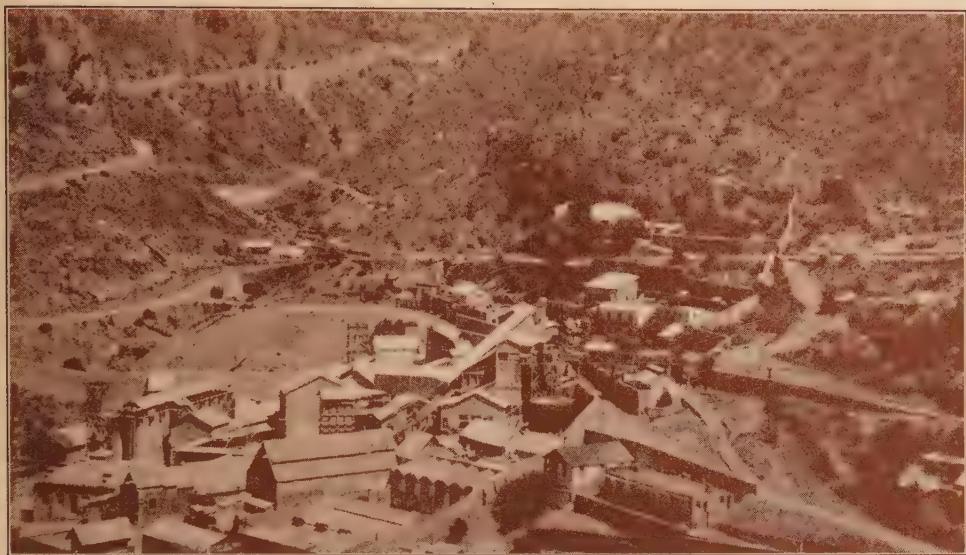
CATHEDRAL  
some of the  
in our Tokyo  
after the earth-  
quake by the Rev.  
on "Tokyo in  
page 468



PART OF WELFARE ISLAND IN THE EAST RIVER, NEW YORK CITY  
Among the buildings seen are the Male Blind Ward, Neurological Hospital, Workhouse and Metropolitan Hospital. See the article on page 441 of this issue



THE QUEENSBORO BRIDGE WHERE IT CROSSES WELFARE ISLAND  
The trolleys which cross the bridge will stop at the station for Welfare Island. Visitors with permits are taken down in the elevator to the Warden's Residence and Office below



PART OF THE MINING TOWN OF PACHUCA, MEXICO

*The Rev. H. O. Nash is carrying on a most successful work here, nine thousand feet above sea level. Read the note on page 473.*



POOR PEONS IN A MARKET PLACE IN MEXICO

*The Church ministers to the poor peons of Mexico as well as to the Americans and other foreigners who are developing her mineral wealth*



CHRISTIAN INDIANS IN THEIR SUMMER HOME AT FORT HALL  
*The girl on the pony is the crucifer of the mission choir. Read "The Good Shepherd Among Idaho Indians" on page 438*

# Round the World With Miss Lindley

## VII.—China: Hankow—Changsha—Yochow

Miss Grace Lindley, the Executive Secretary of the Woman's Auxiliary, who is making a trip around the world to visit the missions in the Orient, has promised to share her experiences with the readers of *THE SPIRIT OF MISSIONS*. This is the seventh instalment of her journal.

THE difficulty of description has impressed me every time I try to write, and now that we are in China there is added the difficulty of getting in even a mention of the places we see and the things we do. I am forced now to write of busy days in three places, leaving out so many things which I wish I

might share with my readers. The three cities, Hankow, Wuchang and Hanyang are located about 600 miles up the Yangtse. At the end of the five interesting days in Wuchang, of which I wrote last month, we crossed to Hankow and went to St. Phoebe's, the Deaconess and Bible School, which is in such close connection with St. Lois's that it all seems one institution. There is a school for training Bible women, another for training future deaconesses, a big day-school for girls and a boarding-school, about 380 pupils in all. Deaconess Hart, Miss Cox and Miss Hughes live here as well as Miss Couch, the Bishop's secretary, and Miss Mundelein, one of our new missionaries, whose present big undertaking is learning the language, and since I have heard it spoken I have still more respect for the "size of the job" in overcoming it! Deaconess Hart is on furlough, but Deaconess Stewart has been taking her place as well as doing some of Miss Hughes' (also on furlough) work of supervising the schools of the diocese. There was something about the house which reminded me of the hospitable Deaconess



and Church Training School in Philadelphia!

The first day began with the celebration of the Holy Communion in a room that is half chapel and half assembly room and almost wholly unsatisfactory. A chapel for the school is needed in the worst possible way and, after seeing what the chapel of St. Hilda's means to a school, you wish every school could have the same influence. If I were building a school I should build the chapel first!

Later, at the opening exercises, I spoke to the girls. Deaconess Stewart had asked me to tell them of some girl or young woman at home, so I told them of one whose life has borne testimony to her Christianity.

Then Miss Cox took us around. Did you know that she has written music books for the Chinese? We sat in the classroom for a few minutes of her teaching and, picking up the book they were using, found that its author was "Venetia Cox." We went to the different classrooms, in itself always an interesting experience. The class stands and generally bows most politely and prettily and the teacher smiles charmingly, and the children continue to stare, but no harder than we stare, so that it is perfectly fair just as it is on the street. The crowds do stare at us and we at them! Then we saw the children drill. After that we visited the younger children, ending at the kindergarten. Having lost pieces of my heart in each room, I gave all the rest of it to those tots and their teacher. We came into the room so quietly that she did not hear us and I was glad to surprise her look of loving interest as she led those children.

That afternoon we had our first car-



A CLASS IN OUR GIRLS' SCHOOL AT CHANGSHA

*This school, into which Deaconess Stewart has put so much of her life, is rejoicing in a beautiful new building, almost ready for occupancy*

riage drive and I hope our last. The poor old horse seemed to need the ride more than we did! However, we finally got out and walked and as it was still raining I pass over the description of the mud, not because it doesn't deserve description, but because it beggars it. We went first to St. John's Church, where we saw boys and girls' schools and the trade school, through which Mr. Maslin has tried to provide employment for some of the very needy men. And isn't it a pity that having developed this industry he will probably have to close it? His furlough begins in a few weeks and there is no one to take charge of this school. I stood in that room and thought of the opportunity offered some layman at home to put his strength into this place, and instead, unless some man responds to the call, we shall have to close the school.

The next day there was a meeting of the Hankow Woman's Auxiliary with representatives from the city parishes. It was so like our diocesan meetings at home and so different! The service was the same, only in Chinese, and I was glad that the clergy were all

Chinese. Two of the women took up the offering. At its close a table was placed at the chancel steps and the President took her place. Her address of welcome and her presiding could be compared only with our *best* presiding officers!

That evening brought us a very special pleasure in being entertained at dinner by this same Mrs. Shu and meeting her delightful friends.

Later that night we took the boat for Changsha, but I will leave the description of our trip to Miss Hitchings and pass on to our visit to Deaconess Stewart's school. I am afraid the children for once took second place in my interest. But that was because it was such fun to go over that new school. It is in the process of building and we climbed about it and found it quite perfect. Of course buildings aren't the true test but it does cheer you to find adequate equipment. You can believe that just as good work can be done, for instance, in the dark, almost cellar-like rooms of St. John's in Hankow, but it can't help but be a more inspiring place in which to



DRILL IN ST. LOIS'S SCHOOL, HANKOW

*This school for girls has nearly four hundred pupils. Deaconess Hart, who is now in the United States on furlough, is at the head of the work*

work when your schoolrooms are like those which we saw in Changsha.

The Rev. Walworth Tyng and Mrs. Tyng are on furlough and Mr. Horner did the honors of the attractive rectory, although we had short time for any visits. We made up in the number of places visited what we lacked in time. The Boys' School, St. James, is housed in a Chinese building, but it is in good condition and seems to be well equipped.

That afternoon we stopped to see a school managed by a young Chinese woman. As a girl she was educated in a C. M. S. School and later went with her principal to England, and now with this same devoted English lady and her brother she is carrying on this school. It is one of the most charming purely Chinese places we have seen, an old ancestral place of hers with a pretty lake and charming summer houses and rock gardens, and an old house to which has been added a modern addition in entire keeping with the old part. It was a unique experience to be shown over the place which was explained by this young Chinese girl in English that was English with no

Chinese or American accent!

Then we started for "Yale in China," but as we wished to miss nothing we stopped our 'rickshas at the Presbyterian Mission and stood inside the compound while the various buildings, which we did not take time to enter, were pointed out to us.

The visit to "Yale" was another delightful experience. It was nice to find a fine, clean, up-to-date hospital there, as well as the other buildings of the University. It was a regret that while we had more time here than at the Presbyterian school, we still had far too little for all we wanted to see, and almost none in which to ask questions.

The departure from Changsha hardly belongs to the story of missionary visits, but it was all most interesting and was typical, of course, of the country. We were to take the early morning train and again it was raining. It was quite dark when we started, walking first to the rectory where we were to find a chair. It was, indeed, necessary to "watch our step" as we walked through the dark narrow streets with



A BUSINESS STREET IN HANKOW, CHINA

This is the real China, with its narrow, crowded streets, where the *nrikisha* threads its way through the throng, its fluttering banners and its picturesque signs on the shops

very uneven paving, only a gleam to announce the water into which you probably stepped with a disagreeable scrunch. From one house came the sound of a drum which Mr. Horner said was on account of a death there. No less interesting was the ride in the sedan chair through more dark streets and into the country it seemed, along the railroad tracks, till the chair was set down and Mr. Horner's coolie pulled me onto the station platform while Mr. Horner went to buy tickets and found that that third-class station

couldn't sell first-class tickets. However, when the train came in we found the carriage which had been reserved for the Sheng Kung Hui (Holy Catholic Church!) and made a very comfortable trip to Yochow.

Reaching Yochow about 9 o'clock, we found our way to Mr. Chang's and discovered that the train for Hankow would leave at 1 a.m. and about that time we boarded it. I believe Miss Hitchings is also writing about this trip, and I will leave the description of our return to Hankow to her.

## When One Travels in China

By *Edna B. Hitchings*

IT was a dark, dreary, rainy Saturday night when we went aboard the Japanese boat for Changsha, accompanied by Deaconess Stewart who had kindly consented to act as our guide. Next morning, Sunday, in spite of the rain and the dampness, we held a little Morning Prayer Service on the deck of the boat just outside our state-rooms, so that we might at least start the day satisfactorily.

We had been assured that the boat would reach Changsha on Monday, but when the captain was approached on the subject, he smiled sweetly and replied "No can do, perhaps Tuesday, eight, nine o'clock, but Monday, no." Deaconess Stewart used all of her best Chinese and her more than best pidgin English in a vain attempt to persuade him that we had a most important personage with us who must be in Changsha on Monday. He continued to smile and continued to assure us that it could



not be done. We debated as to the wisdom of getting off at Yochow, depositing ourselves in sampans and trying to catch a train to Changsha. This idea appealed strongly to Miss Lindley, but Deaconess Stewart, who had had experience with sampans in the wee hours of the morning, felt that this was not the time to initiate two inexperienced travelers into the risk of jumping from a large river boat to a small row boat at 4 a.m. in a blinding rain-storm, so that plan was given up and we possessed ourselves with what patience we could muster and waited.

True to the captain's assurance, we arrived in Changsha at 8:30 in the morning, and it was like a real tonic to see the joy with which Deaconess Stewart approached her home town, because, after all, Changsha is truly home to her. No one was there to meet us, so after much argument with the coolies, who were determined to divide our luggage among as many of their number as possible, we started forth again in the rain and soon deposited ourselves on Miss Dawson's doorstep. If she and Miss Jarvis were surprised—and, of course, they must have been, for our telegram had not reached them—they concealed it beautifully, and soon we were in front of the fire, thaw-

ing out and enjoying a hearty breakfast.

As our time was so limited, Miss Dawson and Mr. Horner, who had been hastily summoned from his nearby quarters on the compound, mapped out a program for the day, and let us say right here that as managers of a Cook's tour, I would recommend them unqualifiedly.

First of all, we visited the new Girls' School, which is perfect, and I think Mr. Bergamini and Mr. Horner must feel well repaid for all the time and effort and thought they have put into it, for never was anyone more enthusiastic or more pleased over anything than the Deaconess was over this new building, part school, part dormitory and a very interesting part to be occupied by the women workers. But, Deaconess Stewart was not the only happy person in Changsha that day. From far and near the Chinese women flocked to see her, and while my knowledge of Chinese is not sufficiently perfect to make it possible for me to understand all that was said, I could glean enough from expressions, etc., to realize that those people were telling all of their troubles and sorrows and perplexities and were finding a most interested and sympathetic and helpful listener. I learned many things that one day in Changsha, but more than anything else I learned what the work of a devoted Christian woman can count for in China.

From the Girls' School we visited the Boys' Schools, the beautiful church built as a memorial to Robert Treat Paine, the distinguished Churchman of Boston, and the Yale Mission. Last, but by no means least, we attended a reception to Miss Lindley, followed by a service in the church at which Miss Lindley spoke to the women, the Rev. Mr. Fang kindly acting as interpreter.

The next morning there was a mad dash for an early train to Yochow. On this trip we were piloted not only by Deaconess Stewart but by Mr. Horner

and his man servant, "Wu-Sz-Fu," whom Miss Lindley persisted in calling "Use-a-few" and finally got it down to "Useful", because he made himself so entirely indispensable to us. When we reached Yochow we had a most interesting ride in a sampan to Tsen Lin Chi, from which place we were expecting to get the boat for Shasi and Ichang, but there we were told that the boat on which we had reservations and which we had been assured would leave Wednesday night or early Thursday morning, had decided to leave Tuesday morning, so we missed it and from all the information we could get there was nothing to take its place. There seemed nothing to do but return to Yochow in the sampan and attempt to get a train for Hankow that night.

After many and varied experiences, which my loyalty to our escorts forbids me to relate, we managed to squeeze ourselves into a third class car on the "Hankow Midnight Express", spread our blankets and those of our friends on the far from soft seats and compose ourselves for what slumber we could get. Miss Lindley was by far the best sport in the crowd and curled up for the night's sleep she knew she must have and which, strange to relate, she succeeded in getting. It was rather amusing to me to look across the car and see the Executive Secretary of the Woman's Auxiliary (to the National Council of the Protestant Episcopal Church) being carefully tucked in by Mr. Horner, but when one travels in China one gets accustomed to many things and an Executive Secretary being tucked in by the clergy is as nothing.

I wish I might have space to enlarge on the details of this trip, but perhaps here again it is better to be loyal to our escorts and refrain. Never have people been more kind, more courteous or more considerate, and as we leave this district we do it with three cheers for the missionaries in Hankow and a special cheer for our escorts in Changsha.



## How Our Church Came to Marco

Amid Humble Beginnings But  
With Much Love and  
Devotion a  
Congregation Gathers

THE Ten Thousand Islands off the southwestern coast of Florida are less well known but just as picturesque as the Thousand Islands of the St. Lawrence. Most of them are mere dots on the map, but one, Marco, has the proud distinction of a ridge of hills seventy-five feet in height. From this dizzy height one looks down on the fascinating mangrove islands of the group, bathed by the sparkling waters of the Gulf of Mexico. Marco has still another distinction. On not one of the other nine thousand, nine hundred and ninety-nine islands has been heard the voice of our Church. How Marco came to be so blessed is an interesting story.

On the island there is a small village known as Caxambas. This consists of about a hundred people grouped around a cannery. Among the winter residents were three or four Church people. Led by Miss Elizabeth H. Wood, a winter resident, and Miss Virginia E. Mooney, the teacher of the public school, and with the approval of the Rev. F. A. Shore, rector of St. Luke's Church at Fort Myers on the mainland, they invited the neighbors to meet in the schoolhouse on Sunday evenings for Evening Prayer.

At the first gathering on February 17th there were fourteen people present, only three of whom were familiar with the Episcopal Service. There were only three Prayer Books and five Hymnals of various editions but there was much enthusiasm. The teacher being a musician had trained the children to sing

some simple hymns and canticles and one of the winter residents read the service.

The Church music appealed greatly to the children and they were eager to learn more hymns and canticles, the responses to the Commandments and the Gloria in Excelsis, so that when Mr. Shore visited the little congregation in Lent two beautiful and Churchly acts of worship were offered. At Evening Prayer on Thursday evening there was a congregation of forty-eight, and Mr. Shore held the first service of our Church in Collier County.

When Holy Communion was celebrated next morning the stage of the schoolhouse became a chancel. An altar had been made out of a table. At each end stood bamboo vases filled with purple China berries and yellow flowers; behind these two large candles burned. For a lectern, the unabridged dictionary stand served admirably. A gift of twelve Prayer Books and twelve Hymnals had been received from the Common Prayer Book Society. The ten choir girls wore caps made by themselves and the offertory was sung by three seven-year-old boys and one seven-year-old girl. The palmetto alms basin was the work of an interested friend on the mainland.

At both services the keenest interest was shown. All who were present hoped that this service marked the birth of a new church at Caxambas, the lot on which to build having already been given by a good friend in Boston.

# All Tokyo Housed in Barracks Today

The Emergency Fund Has Enabled Our Christians to  
Build Barrack Churches

*By the Rev. Norman S. Binsted*

(For other pictures of the barrack churches of Tokyo see the Pictorial Section)

SIX months after the earthquake finds the congregations of the diocese of Tokyo housed in their barrack churches, thanks to the speed with which the Mother Church of America subscribed to the Emergency Fund. These buildings have little architectural beauty. They were built for utility to meet an emergency.

The mission turned over to each congregation a fixed sum and left the expenditure of the money to the discretion of the rector and congregation. They are to be congratulated on the speed and spirit with which they have accomplished their task. Not even the

most enterprising business houses have done better. In every case the money has been expended carefully and wisely, as becometh good stewards. These barracks have been built in such a way as to make them valuable as rectories or parish houses after they have been replaced by permanent buildings for places of worship.

While all Tokyo is housed in barracks, barrack houses, barrack hotels, barrack shops, barrack theatres, barrack temples and barrack hospitals, the Church, too, can do her work in barracks. But the day of barracks is already passing and permanent buildings of steel and concrete are towering up beside the wooden sheds. The Church cannot afford to remain in the shadow of these great buildings. She, too, must erect buildings to the praise and glory of her Lord, which shall be-



ST. PAUL'S CHURCH  
KYOBASHI, TOKYO



ST. JOHN'S CHURCH, ASAKUSA WARD, TOKYO

*St. John's is a self-supporting parish which had consecrated a beautiful new church just before the earthquake*

## JAPAN RECONSTRUCTION FUND

come permanent spiritual homes in the new Tokyo.

Years of patient toil and generous giving erected serviceable churches in every ward in Tokyo. The earthquake and the fire left ruins and ashes, but a firm faith and an unquenchable spirit remained as memorials to this toil. The sympathy, quick to act, of the Church in America has given us temporary homes, where that spirit is nurtured and the faith spread. We look to the Church at home to help us replace these temporary shelters with structures which will advertise to the people of Japan the value we place in our faith and our devotion to the Kingdom of the Christ. The Buddhists are spending

great sums on reconstruction. One temple alone, which is being erected in Tsukiji, a name which has long been familiar to the readers of THE SPIRIT OF MISSIONS as the center of our Church work in Japan, is to cost approximately \$800,000. This amount is being raised by popular subscription. If the Church at home helps us to recover now, as we believe it will, is it too much to hope that, when this Kingdom shall become the Kingdom of the Christ, it will give even more liberally to the support of a living faith than it now gives to Buddhism? If a dying faith can do so much, what will a living faith in the One True God mean to the people of this land?

## Japan Reconstruction Fund

At a meeting of the Japan Reconstruction Fund Committee, held in the Church Missions House on Thursday, June 19th, 1924, the following statement was adopted:

### Statement

ACTING under instructions of the National Council, this Committee presented to the people of the Church the needs of the Church in Japan, due to the earthquake and fire of last September. The schedule of reconstruction needs required for its completion the sum of \$2,400,000 in addition to the sum already in hand toward the cost of St. Luke's International Hospital and the cost of new land, which is to be provided through the use of property now owned in Tokyo.

The Committee determined upon a plan of campaign having three distinct features, the first being the solicitation of the people of larger means by direct representatives of the Committee, the second being a selective canvass in each parish by a parish committee of all able to give or pledge in amounts of \$10 and upward, and the third being the general offering on May 25th.

From reports so far received from dioceses and parishes the Committee estimates that there has been given and pledged to date something less than \$700,000.

In several important parts of the

Church the presentation of the Japan appeal has been delayed until the autumn.

The Committee would again emphasize the vital character of this work, in order that the fruits of sixty years of intensive effort may be realized. Practically the entire equipment of the Church in Tokyo and vicinity has been destroyed. This must be replaced in order that the Church's work shall not be permanently crippled in the face of unequalled opportunity for effective service.

The Committee proposes to go right on with its work until its duty has been fully discharged and will keep the Church informed.

With the funds now in hand or assured by pledges, it will be possible to proceed with some of the most immediate needs.

The Committee desires to express its deep appreciation to those who have given and to those who have labored earnestly for this great cause.

For the Committee

WILLIAM COOPER PROCTER,  
*Chairman.*

# Missionaries Gather for Conference

EIGHT foreign mission fields were represented in a conference for out-going missionaries, held in the Church Missions House, New York, early in June, when a well-organized series of addresses and discussions proved highly informative and inspiring not only to the missionaries themselves but to the whole staff of the Church Missions House, which coöperated in the four days' program.

Four major topics formed the basis for addresses and discussions. Under the title *Lift Up Your Eyes and Look* the Rev. R. Bland Mitchell, executive secretary of the Field Department of the National Council, reviewed what the Church has done recently to diffuse information from the Church Missions House, stressing meantime the obligation to read and study upon all who would serve the Church wisely and well.

The missionary significance of the Lord's Prayer was unfolded in an address of deep spiritual comprehension and power by William C. Sturgis, Ph.D., educational secretary in the Department of Missions.

*Freely Ye Have Received, Freely Give* served as the text for an admirable exposition of the stewardship of life, time and money, by Mr. Lewis B. Franklin, Vice-president and Treasurer of the National Council.

Finally the significance of *Go*, the call to all baptized people to activity, was delivered by the Rev. E. L. Souder, of Wuchang.

The following speakers discussed the needs of particular fields: The Rev. A. R. Gray, D.D., Latin America; the Rev. E. L. Haines, Liberia; Miss M. D. Barthberger, Alaska; the Rev. K. Matsumoto, rector of St. Thomas's Church, Osaka, Japan; the Rev. W. Tyng, Changsha, China.

*The Missionary as the Eyes of the Home Church*, an appeal for more systematic presentation of the successes

and failures, the needs and opportunities, of all of the fields through the publications of the Church, was delivered by Mr. G. Warfield Hobbs, Editor of *THE SPIRIT OF MISSIONS*.

Mr. C. A. Tompkins, assistant treasurer of the National Council, discussed financial management in the mission field, and Deaconess Edith Hart, of Hankow, gave chapters from her long experience of the necessary equipment for taking part in the Church's mission.

Daily celebration of Holy Communion, noon intercessions for missions, an impressive opening address by Dr. John W. Wood, executive secretary of the Department of Missions, and an affecting closing service with celebration of the Holy Communion, were spiritual features of a memorable gathering.

The following newly appointed missionaries, or missionaries on furlough, participated in the conference:

## Newly Appointed

Barr, Christine T., Philadelphia	Wuchang
Brown, Mr. and Mrs. Frederick C.,	Hankow
Carleton College:	Hankow
Childs, Margaret, McMinnville,	Hankow
Tenn.:	Hankow
Cook, J. Katherine, Roanoke, Va.:	Shanghai
Keefe, Florence, Philadelphia Train-	Alaska
ing School:	
McGoldrick, Viola A., Philadelphia	Shanghai
Training School:	
Meade, Dr. Richard H., Jr., Phila-	Anking
delphia, Pa.:	
Melvin, Dr. A. G., Chicago, Ill.:	Hankow
Nevin, Mrs. Louise E. S., Brielle,	
N. J.:	Honolulu
Porterfield, Mr. David H., State Col-	
lege, Pa.:	Shanghai
Ravenel, Marie J., Philadelphia, Pa.:	
	Wuchang
Roberts, Rev. A. N., Monessen, Pa.:	Brazil
Robinson, Ethel M., New York City:	
	Porto Rico

## BRIEF ITEMS OF INTEREST FROM THE FIELD

Taverner, Dorothea, Mattoon, Ill.:  
Philippines

### On Furlough

Bartberger, Marguerite D., Pittsburgh, Pa.: Alaska

Bishop, Anstice B., Poughkeepsie, N. Y.: Wuchang

Boyd, Louisa H., Hampton, Va.: Tokyo

Couch, Carolina M., Taunton, Mass.: Hankow

Haines, Rev. E. L., Philadelphia, Pa.: Liberia

Hart, Deaconess Edith, Washington, D. C.: Hankow

Ogden, Mary, Collingswood, N. J.: Anking

Pott, Mr. and Mrs. J. H., New York City: Anking

Pumphrey, Rhea G., Washington, D. C.: Shanghai

Roberts, Rev. W. P., Brooklyn, N. Y.: Shanghai

Souder, Rev. E. L., Rosemont, Pa.: Wuchang

Tyng, Rev. and Mrs. W., Belmont, Mass.: Changsha

## Brief Items of Interest From the Field

OUR cover this month takes us into the Virginia mountains and shows three generations of one of the families of Highlanders about whom Mr. Whittle tells us in the leading article in this issue. The head of this particular family is a stanch supporter of our Church.

\*

**A**BOUT seventy wide-awake boys and girls in the school for the children of American missionaries, Kuling, China, are eager to have more use of the school victrola than they have at present. The trouble is the supply of records is a small one, and even in China, one gets weary of hearing the same old tunes day after day.

Please overhaul your record cabinet, and send one or two of your choicest selections by parcel post carefully packed to Mr. A. H. Stone, Headmaster, School for American Missionaries, Kuling, Kiangsi, China.

\*

**D**URING the six months that Archdeacon Sykes has been at work in the Panama Canal Zone he has had remarkable success in building up a parish of white people at Christ Church, Colon. We have always had a large congregation of West Indian negroes there, but little or nothing has been done for the white people. Archdeacon Sykes began services with only three people; at the Holy Communion on last Easter Day there were one hundred

and sixty-seven communicants. The Sunday School has increased in size to five times its original number and the average Sunday congregation compares favorably with that of many churches in our large cities.

\*

**O**FFERINGS from all over the country for the Japanese Reconstruction Fund have represented self-denial and hard work on the part of the donors, but it is doubtful whether there has been a more touching instance of devotion than that shown by the class recently confirmed in the Chapel of the Good Shepherd on Welfare Island, New York. Within a short radius on this island are institutions which shelter the blind, sick, poor and aged who are wards of the city. The class numbered forty-six men and women most of whom were more than sixty years old, and many of whom were taken to the chancel on stretchers and in wheel chairs.

The offering amounted to \$36.64 and was presented to Bishop Manning with the following letter:

Please give this to Bishop McKim to provide a memorial communion set, cross or other need for his poorest parish as a token of love for our Japanese brothers in distress and with the prayers from the sick, aged and infirm, unfortunate, crippled, sad and glad-hearted brothers and sisters of the Chapel of the Good Shepherd, City Home, Welfare Island.



FRANCES E. DEGRANGE  
*Cuba*  
*From Washington*



THE REV. HARRY BEAL  
*Cuba*  
*From Massachusetts*



THERESA B. SANDS  
*Alaska*  
*From Pennsylvania*



SISTER LOUISE ANNE  
*Virgin Islands*  
*From the Order of St. Anne*



FLORENCE EVERETT  
*Porto Rico*  
*From Rhode Island*



SISTER JEANETTE  
*Virgin Islands*  
*From the Order of St. Anne*



SALLIE A. C. CLAIBORNE,  
*U.T.O.*  
*Porto Rico*  
*From Southwestern Virginia*



THE REV. H. O. NASH  
*Mexico*  
*From North Carolina*



ETHEL A. STEVENS, U.T.O.,  
*Porto Rico*  
*From South Dakota*

## Recruits for the Field

THE striking thing about the nine recruits with whom we make you acquainted this month is the fact that seven of them are serving in our missions in the West Indies, two in Cuba, three in Porto Rico and two in the Virgin Islands. The others have gone to the extremes of the continent, a nurse to Alaska and a clergyman to Mexico.

**Alaska:** Miss Theresa B. Sands received her training in the Women's Homeopathic Hospital, Philadelphia. For twelve years she served as Public Health Nurse in that city and suburbs, afterwards engaging in private practice. She is a member of Calvary Church, Conshohocken. Miss Sands is stationed at the Hudson Stuck Memorial Hospital, Fort Yukon.

**Cuba:** Those who know the difficulties under which Bishop Hulse has been laboring will rejoice to hear that the Rev. Harry Beal, late rector of Grace Church, New Bedford, Massachusetts, is now dean of the cathedral in Havana. Mr. Beal is a graduate of Yale and the Theological School, Cambridge. He has taken an active part in all organizations for spiritual activity and practical work in his parish and diocese and the work in Havana has taken on new life under his influence.

Miss Frances E. DeGrange is teaching in All Saints' School, Guantanamo. She is a member of the parish of the Advent in Washington, D. C., and a graduate of George Washington University. Her knowledge of the Spanish language is a great asset.

**Mexico:** The Rev. H. O. Nash, who has opened a most successful work in Pachuca, Mexico, is an Englishman who served for seven years in the British navy. He has served various parishes in North Carolina. Pachuca is a mining center at an altitude of 8,000 feet with a population of 40,000, many of whom are English and American (see page 459). In a recent letter Mr. Nash

said: "The work here is flourishing; the congregations have doubled; the offerings are six times what they were three months ago; we had more to receive communion last Sunday than at any other time in the history of the mission, and God has been answering our prayers in a way that makes us rejoice."

**Porto Rico:** Three young women have gone to Porto Rico as teachers. Miss S. A. Claiborne is a cousin of Archdeacon Claiborne, so well known for his work among the Southern Highlanders. She is a native of Virginia and was educated by her father, a college professor. She has taught for twelve years in the grammar schools of her native state and has now gone to fill the place in St. John's School, San Juan, left vacant by the resignation of Miss Iva Woodruff.

Miss Florence Everett comes from Providence, R. I. Before volunteering for Porto Rico she taught in St. Elizabeth's, our school for Indian boys and girls at Wakpala, South Dakota. She is teaching in St. Andrew's School, Mayaguez.

Miss Ethel Stevens has also taught in the public schools of South Dakota, her native state. She was educated in the High School and University of South Dakota at Vermillion, where she was a member of St. Paul's parish. She is helping Mrs. Droste at the New World School at El Cote de Manati.

**Virgin Islands:** Two Sisters of St. Anne have founded a convent of their Order in St. Thomas where they are working in All Saints' parish. Sister Louise Anne, the Mother Superior, has exceptional administrative ability; Sister Jeanette, who is the daughter of the senior warden of St. Luke's Church, Cincinnati, has consecrated her musical and artistic gifts to the Church. Bishop Colmore hopes for great results in the training of native women by this Sisterhood.

# The Sanctuary of Missions

O BEAUTIFUL for spacious skies.  
For amber waves of grain,  
For purple mountain majesties  
Above the fruited plain!  
                  America! America!  
God shed His grace on thee,  
And crown thy good with brother-  
hood  
From sea to shining sea!

O beautiful for pilgrim feet,  
Whose stern, impassioned stress  
A thoroughfare for freedom beat  
Across the wilderness!  
                  America! America!  
God mend thy every flaw,  
Confirm thy soul in self-control,  
Thy liberty in law!

O beautiful for glorious tale  
Of liberating strife,  
When valiantly, for man's avail,  
Men lavished precious life!  
                  America! America!  
May God thy gold refine,  
Till all success be nobleness,  
And every gain divine!

O beautiful for patriot dream  
That sees beyond the years,  
Thine alabaster cities gleam,  
Undimmed by human tears!  
                  America! America!  
God shed His grace on thee  
And crown thy good with brother-  
hood  
From sea to shining sea!

*HEARKEN, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them.*  
*If thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments which I command this day.*  
*The Lord thy God will set thee on high above all the nations of the earth.*

\*

ALMIGHTY GOD, Who hast given us this good land for our heritage; we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor, glad to do Thy will. Bless our land with honorable industry, sound learning and pure manners. Save us from violence, discord and confusion; from pride and arrogance, and from every evil way. Defend our liberties; preserve our unity; fashion into one happy people the multitude brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in Thy Name we entrust the authority of government; to the end that there be justice and peace at home, and that through obedience to Thy law we show forth Thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in Thee to fail; through Jesus Christ our Lord, Amen.

\*

OTHOU Who didst command Thy holy Apostles to make disciples of all nations, we beseech Thee to look down in mercy on Thy Church. Bless all our endeavors to spread the knowledge of Thee and of Thy Gospel throughout the world. Send forth more laborers into Thy vineyard, and pour out Thy Holy Spirit upon all who are sent. Give them lively faith and earnest zeal. Defend them in danger; strengthen them against temptation. Give them wisdom and power that they may turn many to righteousness. Do Thou bring the nations into Thy fold, and add the heathen to Thine inheritance till the whole earth shall be filled with Thy glory. Hear us, O Lord and Saviour, for Thy mercies' sake. Amen.

\*

OUR Father, Who art in Heaven, Hallowed by Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation: But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

# Progress of the Kingdom

Someone has described polyglot New York City as the greatest mission field in the world. There is an element of truth in the phrase **In New York City** even as applied to newcomers from remote sections of this old earth. It is true in a very particular sense when one thinks of the social responsibility involved in mission work. Hence we present an account in some detail of the exceptional work done day in and day out around the year by chaplains of the Episcopal City Mission Society in the metropolis.

One likes the name of the scene and center of their work. They call it "Welfare Island". The island is flanked by the teeming city districts. It is beautifully parked. The swift-flowing waters of world-famous Hell Gate wash its northern end. The gigantic Queensboro Bridge crosses it and access to the island is gained by elevators in one of the piers of this bridge. The outer aspect of Welfare Island is beautiful in the extreme. It ranks among the most picturesque bits in and about a city notable for many appealing physical features. This fittingly suggests the fine sense of responsibility assumed generally by the city towards its unfortunates and by the Church toward those who so deeply need its ministrations.

The population of Welfare Island ranges from the leper to the mere victim of untoward circumstances who finds himself or herself upon the city's charity. The blind are there; the tubercular find succor; the victim of contagious disease, indigent ills generally, and such mild offenders as find their way to the workhouse. Each needs a particular ministration. The Church, through the chaplains of the City Mis-

sion Society, comforts and encourages, soothes and cheers, as a part of its responsibility as the body of the "Great Physician".

The Church may very well feel a sense of pride that so tremendous a responsibility as this is so faithfully and successfully fulfilled.

ALL who are familiar with the consecrated labor of Bishop Burleson in the missionary district of South Dakota, particularly among **South Dakota Stricken** the Indians there, will read with deep regret of damage caused to mission properties on the Crow Creek and Lower Brule Reservations by tornado. The loss outright of six chapels with much damage to other property is very serious, and we are sure that his appeal to generous hearted Churchmen and Churchwomen which has been authorized by the Department of Missions will meet with generous and prompt response. Earthquake and fire and flood and tornado have been dealing the properties of the mission fields of the Church some savage blows, in each instance presenting problems of great magnitude. There has been something inspiring, however, in the brave fashion with which stricken leaders and people, at home and abroad, have turned bravely away from smoky ruins and storm-torn debris, not buried in gloom or a prey to pessimism, but going gladly and bravely forward to face just a little more difficult task with just a little more courage. None has been "left comfortless," none has faltered.

"Forward" is the watchword and gallant men and women consecrated to warfare in behalf of the Kingdom of Christ on earth with a zest for high adventure and hearts for any fate can-

not be daunted. They defy discouragement. One thinks of Mark Tapley and wonders whether his eagerness for opportunity to "come out strong" could be satisfied nowadays at DuBose, in South Dakota, or over in Japan.

(Just as we go to press word is received from Bishop Burleson that the tornado of June fourteenth was even more disastrous than first accounts indicated. An article by the bishop, with illustrations, will appear in the August issue.—EDITOR.)

**B**Y the time this issue of THE SPIRIT OF MISSIONS reaches its readers Miss Lindley will have passed from the actual fields of the mission work of this Church on to India, where she will have opportunity to study methods and results of the efforts of the Mother Church in that land. Miss Hitchings accompanied by Miss Nellie McKim turned homeward in Japan while Miss Lindley will continue her round-the-world tour with her sister, Miss Alice Lindley.

The letter this month deals with China and experiences touching the work at Hankow, Changsha and Yochow.

Miss Hitchings adds a postscript of the experiences of herself and Miss Lindley that materially helps those of us at home to follow the wanderings of these itinerants.

Miss Lindley will continue her diary as the trip proceeds through India and thence homeward, completing the circle of the globe.

**T**HERE is always a special appeal in a pioneer work. Hence the article by Miss Catherine Mason dealing with the efforts of the Rev. A. H. Beer at San Pedro de Macoris in the Dominican Republic, will be read with close attention. And incidentally a little touch of Christmas merrymaking will be acceptable in the midst of July, suggesting how short a time has elapsed since snow was flying and greens were

everywhere and the glad hymns of the Nativity were telling the Bethlehem story.

Miss Mason reveals what is true of all our fields in the West Indies, that the opportunity for real service today is boundless and the need of the people, particularly of the children who are to be the next generation, is real and insistent for just the sort of work the Church has gone there to do.

**T**HE season of the summer school and conference is with us. This movement has grown in recent years to enormous proportions.

**In Summer Schools** Scores of these gatherings are held in every

section of the country, attracting thousands of men and women and the youth of the Church from practically every diocese to seize the opportunity of the vacation period the better to inform themselves of some phases of the work of the Church and equip themselves for more successful participation in such work. No phase is overlooked. Throngs are drawn to the study of various branches of religious education, vocational training and instruction for workers generally. The demand for leadership in these gatherings has outrun the supply and a real necessity is the winter-time training of adequate leaders to do this summer instruction. Every part of the Church in the season of its active effort feels the inspiration of these summer gatherings. Because of them beyond doubt, some little progress is made toward solving the problem of more adequate religious education beginning in the parish school and proceeding through every other department of this all important responsibility.

**A**N official statement appearing elsewhere in this issue reveals that the first effort to raise a permanent recon-

**The Japan Fund** struction fund for Japan, so far as very fragmentary reports indicate, has yielded about seventy thousand dollars. Various dioceses have

felt compelled to delay their effort in this respect, while a supplementary campaign for St. Luke's Hospital next fall may be counted upon to go far toward taking care of the needs of that institution. As evidenced in the tone of the statement the campaign is still on and will be continued until the Church has completed the needed sum. The disaster to Church, hospital and educational institutions has been understated if any thing, nor has there been exaggeration in bringing the extent of the opportunity now there to the Christian Church among the Japanese people. This Church of course will do its duty.

**W**E are indebted to the Rev. Norman S. Binsted of our Tokyo mission for photographs appearing in this number showing temporary buildings, completed or in process of erection, in which parishes of Tokyo are worshiping and where the business of the district is transacted. Each parish has a temporary home, has rallied its people and is looking forward to complete recovery from the awful disaster of last September.

Reaction to the Tokyo disaster whether at home or abroad in large groups or small is a dependable barometer of conscious responsibility for the spread of the Kingdom to the uttermost parts, certainly the major and perhaps the only fundamental business of the Christian Church. Tokyo parishes have come through their trial by fire. Their Christianity was real. They survived. What a privilege to help them!

**D**U BOSE MEMORIAL TRAINING SCHOOL which was absolutely destroyed by fire is rising rapidly from its ashes. Archdeacon Claiborne "the apostle of the mountains" buckled on his armor and was in the fields before the ruins were cooled, rallying friends of the work and laying the basis for a larger and better equipped institu-

tion. On June 11th the cornerstone of the new building was laid with appropriate ceremonies and it is cheering news that when a new fall season arrives DuBose will once more be training candidates for missionary ministries.

DuBose is a young work, hardly more than five years old. It was designed to train men for the ministry who might be counted upon to resist the tendency toward city churches and populous communities. Its mission is to the rural parts of the country and an exceptional record has been made. It is gratifying to learn that generous friends of the school have made available a large part of the necessary funds. It would be a happy thing indeed if a work as important as this might now be placed upon a firm footing. Archdeacon Claiborne is hard at work to this end and it may safely be said that the result is not in doubt.

**C**HINA sends the story of the fifth Triennial Synod of the Church there and readers in America will learn with surprise and interest **Woman in China** of the progressive attitude taken there on many matters of concern to the Church everywhere. With canons being adopted looking to the possible admission of women to the diaconate, and with admission of women to membership in the Synod now an assured fact, these brethren of ours across the Pacific seem advanced indeed in their ideas. In the long run it may prove that the new Churches taking form in the Orient will prove laboratories for the testing of measures and policies in the organization, and more conservative members of the Sisterhood to the westward may look on with interest and either find something to copy or justification for a greater conservatism. We hope in a reasonably short while to be able to present a study of the whole status of woman in the Chung Hua Sheng Kung Hui.

# The National Council

*Is the Board of Directors of the*

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY

*Which Is Composed of All the Members of the*

### Protestant Episcopal Church in the United States of America

*Presiding Bishop, The Rt. Rev. Ethelbert Talbot, D.D.*

*and is also the Executive Board which carries into execution the general lines of work prescribed by*

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*Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in 1925.*

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*Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.  
Telephone number for all Departments, 3012 Gramercy*

# The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

## Missions and Church Extension

John W. Wood, D.C.L., Secretary

### Educational Division

William C. Sturgis, Ph.D., Secretary

## The Problem of Adult Education

By William E. Leidt

EARLY in May, I attended the annual meeting of the diocesan educational executives held at the Church of Our Saviour, in Brookline, Mass. For nearly four days over sixty men and women, all leaders in education in their respective dioceses, met together and frankly and earnestly discussed the problems surrounding the training of teachers and other lay leaders. That the conference recognized the existence of a task of education for adults as well as for children, and that it was not going to concern itself exclusively with the problems surrounding the Church School, was early made evident.

Nearly every speaker on the first day of the conference stressed the need for an educational program which included all the people in the parish; which would cover the whole of life. This position was strengthened on the final morning of the conference when the attention of the delegates was turned to the training of parish leaders other than Church School teachers. Although every educator present probably had had in the back of his consciousness at some time or other a realization of the need for the systematic study of the Church's Mission by adults, this was the first conference at which the challenge to interest men was definitely laid before them.

The speaker who devoted his attention particularly to the training of leaders for adult classes called attention to the fact that the National Council through its agency for adult education—the Committee on Adult Educa-

tion—was helpless in carrying out its plans unless those responsible for education in the parish, diocese, and province, included in their regular educational programs a scheme for adult education which reached the adults—men as well as women. But that when these beginnings had been made, all of the educational experience, help, and resources of the National Council were available for the asking.

One of the primary aids which can be given local leaders is the Bulletin of the Committee on Adult Education on *Courses of Study for Adults*. The new Bulletin for the coming season, 1924-25, has just been issued and the attractive titles and suggestions which it contains should make everyone who sees it eager to form a group for the study and discussion of some one of the subjects it offers. The suggested courses are divided into two classes, general and special, the former being designed for study during the fall months prior to the season of Advent, the latter recommended as being particularly suitable for study during Advent, Epiphany and Lent. The first title under the general courses is *My Father's Business*—a title full of promise which is more than fulfilled in the book by that name which is offered for study.

It is impossible here to mention all the courses listed—a copy of the Bulletin, No. 44, may be had by writing to the Book Store, 281 Fourth Avenue, New York—but under the special courses one which is particularly

## THE SPIRIT OF MISSIONS

attractive is the one on China, the recommended book being *China's Real Revolution* by Paul Hutchinson (price, 50 cents). When the "unchanging East" is changing as rapidly as it is today, especially in China, and hardly a day passes without some paper or journal containing an important reference to events in China, this readable book will give the background for an intelligent understanding of the events of today and the trend of tomorrow.

The dioceses of Newark and Massachusetts each have Commissions on Adult Education,

the diocese of Michigan has instituted a successful series of Lenten Round Tables which are reaching the men, while various parishes and cities scattered throughout the country—Omaha, Winston-Salem, Hartford, Roanoke and elsewhere—are carrying on successful study groups for men. It is to be hoped that the educational executives who attended the Brookline Conference will take steps to organize the men in their parishes and dioceses for the study and discussion of the Church's Mission and feel free to call upon me for any help that they may need. W. E. L.

### Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

#### For Every Parish

"THE best thing the Foreign-Born Americans Division has got out so far—which is saying a good deal," writes Archdeacon Elliot White, the Director of the Foreign-Born Work of the Diocese of Pennsylvania. This was on reading the first draft of the manuscript of the new booklet—bulletin *How to Reach the Foreign-Born, A Practical Parish Program*.

"Just what my parish needs. I wish it were in print now so we could start it now," writes the Rev. George H. Thomas, Rector of St. Paul's, one of the largest parishes in Chicago.

The manuscript was submitted to a number of people for criticism. It has the same title and number (1520) as a pamphlet published three years ago. That short pamphlet

was theory with hypothetical examples. This new booklet is the result of four years' experience of hundreds of parishes with actual examples of things done.

It tells the practical, American, Christian way in which any and every parish may fulfill, and a very large number of parishes have fulfilled, their responsibility to their neighbors of foreign race.

It will be sent to all the clergy as an official bulletin of the National Council. It can be ordered free from the Book Store.

#### New Publications List

The new complete supply list of literature published or recommended by the Foreign-Born American's Division is just out. Order No. 1537. Free.

### Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

#### The Opening Blast

THE Department of Christian Social Service takes pleasure in reprinting here an article from "The Watch Tower" of *The Oregon Churchman*. Anything that will emphasize the community ministry of a parish is a welcome aid and it seems to us that in this article the writer has been peculiarly happy in his combination of forcefulness and brevity. And although we have no great faith in the success of "blasts from New York" we are gratified to have this opportunity of giving wider circulation to the message of "The Watch Tower" and of paying our tribute to the Church's pioneers whose achievements form the basis of whatever policies are offered to the Church at large and on whose suggestions the policies frequently are initiated.

The article referred to follows:

"Much has been said about what the community owes to the Church. But is this proposition altogether one-sided? Why not look at the matter from another angle and ask, 'What does the Church owe to the community?' Something more, we would imagine than to condemn it for its sins, and to use it as a field from which to gather converts and shekels for her support? In short, the Church owes the community service which means more than ministering to a cloistered few. And unless she makes her usefulness felt appreciably among those within her geographical sphere of influence she will lose out, is losing out.

"There is a tendency to fault the clergy who interest themselves in community affairs.

## THE NATIONAL COUNCIL

The assertion is often made that if they would apply the time and effort thus expended to strictly parochial duties their work would be twice as strong and the results would show in a larger number of baptisms and confirmations. We doubt it,—unreservedly, we doubt it; for the simple reason that clergy who would rather have the Church live off the community instead of for it are not excelling in either baptisms or confirmations.

"Let us put the proposition on the lowest basis, a selfish one, if you choose. Interest in community affairs promotes acquaintance. You meet people as friends and neighbors. You find that the interests of all are identical and this gives the clergyman a point of contact that he would never otherwise secure. If ever he will build up the congregation he must get acquainted with people. To such an acquaintance many accretions of strength to the parish and congregation may be traced.

"Going up the scale, it is admitted that the Church owes a duty to the world. It is Her duty to labor for world peace, for industrial justice and for a better spirit of understanding among men. But are we bound to look far afield, when in our own home community

there are problems to be solved affecting the welfare of children and the home life of people in general? The community needs the best leadership available, and if the Church has it, why should she not be willing to supply it?

"Some day a bulletin will be sent out from New York, pointing out the duty which the Church owes to the community. It will tell us that the clergy should aid community enterprises and make the Church a live factor in every line of community betterment. This will be hailed as something new, something absolutely original; and the clergy who pioneered in this sort of thing will be ignored and their achievements along the very lines suggested will be looked upon as something which had never been. But when the blast comes from New York the Church will get busy and see this whole matter of co-operation with the community in a new light.

"Wait and see."

And in this connection we urge the reading of the National Department's pamphlet No. 5518, entitled *The Door Marked Exit* on social service in its relation to community and parish.

## Religious Education

The Rev. William E. Gardner, Executive Secretary

## The N. A. T. A.

(National Accredited Teachers' Association)

THE National and Diocesan Departments of Religious Education have begun a campaign to increase the number of trained teachers in our Church schools. One-half the boys and girls of America are receiving no systematic teaching in the Christian religion. Leaders in Christian education have decided that the solution of this problem waits for trained teachers. Parents and the public will no longer take an interest in the educational work of the Church unless the teachers are adequately equipped.

The educational executives from all the dioceses and missionary districts have agreed to promote the N. A. T. A., which means the National Accredited Teachers' Association. The Association has no officers, charter or by-laws, or other intricacies of organization, but provides a register of teachers of religious education whose training and ability entitled them to recognition. It is an attempt to give credit where credit has long been due.

Thousands of teachers, through summer schools, Church Normal schools and institutes, are working hard to improve their methods of teaching. The N. A. T. A. aims to make these teachers known to the Church. They

will be asked to pass certain reasonable examinations on the most important phases of teaching the Christian religion. Their names will then be placed on the membership roll of accredited teachers of the Church.

The details of the organization are simple. Cards are being distributed by the National and Diocesan Departments of Religious Education at every available opportunity in order that those interested may enroll and receive the necessary information. About 500 names have already been sent in of teachers who are either applying for membership because of work already done in the required courses, or are applying for enrolment and working towards membership. Cards and printed blanks giving full information will also be on hand at summer schools. All names received will be entered on two lists, that of the Diocesan Department and that of the National Council. One diocesan director of religious education recently said, "I am extremely interested in these cards, for these interested Church school teachers are going to be the basis of my normal classes next year."

Membership in the Association is attained

by those who pass examinations in the following four courses: The Teacher, The Pupil, The Bible, The Prayer Book. Forty hours of such study admits the teacher to third class membership. There are two other classes which represent advanced work and will be sought by all teachers who desire a more complete equipment.

Our confidence in the success of the N. A. T. A. and the enthusiastic response of the teachers is based on these good reasons: It fills a permanent Church need, it puts the average teacher in touch with the necessary knowledge pertaining to this need, it shows the teacher how to acquire certain skill and technic in the application of her special knowledge, and perhaps most important of all, it binds together in one fellowship all teachers of religious education and tells the National and Diocesan Departments who and where their leaders are.

### Death of Rev. Alexander K. Barton

STUDENT work has suffered a great loss in the death, on June 7, of the Rev. Alexander K. Barton, Student Inquirer for the Province of the Pacific and student pastor at the University of California. He was only thirty-one years of age and leaves a wife and baby boy.

Mr. Barton put up a brave fight against blood poisoning. Two operations had to be performed, and twice blood was transfused. The community was saddened by his illness and death to a degree that has seldom been witnessed.

Mr. Barton was one of our most successful workers with students, of rare charm of personality, deeply consecrated, full of passion for the souls of his flock, immensely popular, greatly liked by his fellow workers

in his own and other churches and in the Y. M. C. A., and in his two years at the University of California had achieved very remarkable results.

Mr. Barton was a graduate of Johns Hopkins University (1914) and studied at the Episcopal Theological School in Cambridge, where he also took work at Harvard University. He served as a lieutenant of artillery during the War at the Lorraine front in the 42nd (Rainbow) Division, and afterward took up postponed studies as a Rhodes Scholar from Maryland at Oxford University, England. After his return to America, he was for a time minister-in-charge of Christ Church, Baltimore, leaving there to take up the student work in the University of California.

### The Rev. Cyril Harris Leaves Cornell

THE Rev. Cyril Harris has resigned his student work at Cornell University and his position as Student Inquirer in the Second Province, and has begun work as rector of Holy Trinity Church, Tiverton, R. I.

The Department of Religious Education at its last meeting accepted his resignation with regret, and thanked him "for his five years of faithful and efficient service to the students at Cornell University, for his careful study of student thought and conditions, for his able presentation of the same at meetings of the Student Inquirers, and in reports and letters, and for his helpful advice on many occasions." The matured thought of Mr. Harris on the student's religious life will be made available in a book he is planning to publish in the Fall, which is an accurate portrayal of the average student.

## Field Department

The Rev. R. Bland Mitchell, Executive Secretary

### Suggestions for Field Operations, Fall of 1924

THE following suggestions are based mainly on the Findings of the three Regional Conferences held by the Department this year. It presupposes work during the first half of the year on general follow-up work, the development of discussion groups and the training of group leaders, the promotion of parish group organizations as set forth in the National Councils' Bulletin No. 40, and the effort to get parish representatives to the various Summer Conferences.

This brings us up to the fall proper, for which period the following suggestions are made:

1. Early fall: Parish Program Conference. (See Bulletin No. 12.)

2. October: Training Diocesan leadership.

(a) Training Institute on how to conduct a Parish Conference on the Church's Mission, with demonstration conference in strategic center. (See leaflets No. 2091 and No. 2093) or,

(b) Normal Institute for training parish group leaders on "discussion method." The text "My Father's Business" will be the basis of this training. (National Council will furnish Institute leader if possible and if desired) or,

## THE NATIONAL COUNCIL

(c) Conference for clergy and laity; two or three days for instruction on Church's Program, General and Diocesan. To be followed by "flying squadrons" throughout diocese. (See 3 (c) below). (Field Department will endeavor to supply missionary and other representatives as part of faculty for conference.)

3. November: The application to the parishes.

(a) Parish or City-Wide Conferences on the Church's Mission. (Leaders trained at the Diocesan Training Institute should be furnished the parishes by diocesan headquarters), or

(b) Weekly Group Meetings for educational work; "My Father's Business" is the textbook provided by the National Council; this consists of material for four sessions of the groups. Thorough parish group organizations urged as the most effective method for this. (See Bulletin No. 40) or,

(c) Flying squadrons of a missionary from the field and a diocesan representative on itineraries through the parishes, or,

(d) Approach to vestries. An effort to reach a vestry as a corporate group, having qualified leader confer with them on the parish's responsibility for the Church's Program. (Field Department will endeavor to furnish leaders to a Diocese for this work) and,

(e) Stewardship Essay Contest in Church Sunday School. (Full details will be announced shortly) and,

(f) Posters. Will consist of four posters, one for each Sunday. For use in Church Sunday School, Young People's Fellowship, and for display for benefit of adult members of the congregation.

(The clergy might make the subjects of the posters the themes for their sermons in November. The book "My Father's Business"—copy of which will be sent to each rector—will furnish additional material for this purpose.)

4. November 30-December 5. Intensive Week. Daily celebration of the Holy Communion; informal evening services with meditation upon the consecration of

life and the imitation of Christ; prayer circles; a day of intercession; instructions to canvassers.

5. December 7: Annual Every Member Canvass. It is recommended that a public report of the Canvass be made to the congregation on Sunday morning following the Canvass or at some other time considered more satisfactory.

We desire to commend to the dioceses the following "standard of attainment in parish objectives" suggested by the Manitou Regional Conference (except that we consider the statement in item 6, "60% of communicants contributing," sets too low an objective).

1. A Program of Evangelization—10% net growth is suggested.

2. Group Organization.

3. Parish Council or its equivalent with departments corresponding with those of the National Council—especially a Field Department.

4. Young People's Societies.

5. Annual Every Member Canvass.

6. The meeting of the Budget Share of the Quota and 60% of communicants contributing to the Church's Program.

7. An organized effort to recruit for life work.

8. Representation at Summer Schools or Conferences, and Official Diocesan Assemblies.

9. That parish pledge cards include the national plan for securing subscription to the Diocesan Paper and "The Church at Work."

10. Conformity to a standard of religious education, either Diocesan or National.

We would also call special attention to the following resolution adopted by the Pittsburgh Regional Conference:

We recommend that the Diocesan Field Departments find a place for the following items in their follow-up program:

(1) Intercessions

(2) Collections

(3) Sustained Education

(4) Backward Parishes

(5) Conservation of Leadership

## Speakers' Bureau

Miss Jean W. Underhill, in Charge

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City.

## THE SPIRIT OF MISSIONS

Requests for the services of speakers, except Department Secretaries, should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

### CHINA

The Rev. Dr. Y. Y. Tsu (Province 2).  
Dr. Mary James (Province 3).  
Deaconess Edith Hart (Province 3).  
The Rev. F. G. Deis and Mrs. Deis (Province 5).  
Rev. Edmund L. Souder (Province 3).  
Miss Mary R. Ogden (Province 2).  
Rev. P. L. Ts'en (Province 3).  
Prof. C. F. Remer, Ph.D. (Province 1).  
Dr. and Mrs. Paul Wakefield (Province 5).  
Miss Elizabeth Barber, of Anking (Province 3).

### CUBA

Miss S. W. Ashhurst (Province 2).

### JAPAN

Bishop H. St. G. Tucker (Province 3).  
Rev. R. W. Andrews (Province 8).  
Rev. P. Nagata (Province 3).  
Rev. K. Matsumoto (Province 2).  
Miss B. R. Babcock (Province 7).  
Miss A. Grace Denton (Province 1).  
Mr. A. R. McKechnie (Province 6).  
Rev. J. H. Lloyd (Province 3).  
Rev. George Wallace, D.D. (Province 6).

### LIBERIA

Mrs. E. M. Moort (Province 3).  
Rev. E. L. Haines (Province 2).

### MEXICO

Mrs. Ralph Putman (Province 7).  
Miss Martha Bullitt (Province 2).

### NEGRO

Archdeacon Russell (Province 3).  
Mrs. A. B. Hunter (Province 2).

## Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

## Extracts From the Report of the Woman's Auxiliary to the National Council for the Year 1923

### The Educational Work

IN the field of education, the members of the Woman's Auxiliary have been studying *Wanted—Leaders*, a study of Negro development by the Rt. Rev. Theodore DuBose Bratton, Bishop of Mississippi, and *Creative Forces in Japan*, by Galen Fisher. Both of these subjects are most timely since the adjustment of the Negro in our national life is a matter of supreme significance to the United States, and the relations of the Anglo-Saxon world with the Far Eastern nations furnish one of the most pressing questions of the day. Accordingly the number of classes reported by the dioceses is larger than ever before, more textbooks have been used, and the *Suggestions for Leaders* prepared by this office has reached a third edition.

Such an increase in educational interest has meant the development of more leaders and more efficient leaders as the large normal classes at summer conferences and diocesan institutes testify.

Through these leaders and the educational secretaries at Headquarters the Auxiliary has made an effective contribution to the Field Department of the National Council by aiding it in holding classes of both men and women on the Program of the Church.

### The Supply Work

The following is a comparative report of the work of the Supply Department from the

year preceding the reorganization to date. The figures have been obtained from available records and are only approximate, not all work having been reported: 1919, \$214,293.40; 1920, \$246,644.67; 1921, \$283,786.31; 1922, \$292,910.29; 1923, \$324,438.95.

During the year, boxes were sent to 220 of our mission stations and personal boxes to 433 missionaries and their families. The Girls' Friendly Society and other organizations assisted in supplying these boxes.

In addition to this, each woman missionary, both active and retired, received a Christmas present valued at \$5.00. The names of the women missionaries were allotted to the dioceses in the same way in which the regular boxes are assigned.

During 1924 the Christmas boxes of the Church School Service League will be handled by the Supply Department, according to a recent arrangement with the Department of Religious Education.

### The Field Work

Constructive work of an organizing and educational nature is now under way in a number of missionary districts and weak dioceses. This work has been made possible by the funds which were appropriated at the last Triennial for traveling expenses of diocesan officers and for the salaries of three United Thank Offering Field Workers. Gifts have been made to officers in the missionary dioceses of Spokane, Idaho, Eastern Oregon,

## THE NATIONAL COUNCIL

Salina, New Mexico and Duluth, and for work among Indian women in South Dakota and colored women in North Carolina and Arkansas. The reports that come from the various representatives who have been able to travel as a result of the help given are most encouraging and illuminating. Miss Aimée Drake, of Chicago, has rendered part time service in West Missouri, Western Nebraska and North Dakota and Mrs. D. D. Taber, a permanent worker, has done valuable work in Eastern Oregon, Georgia, Alabama and Tennessee. A great opportunity lies in the development of this work especially in parts of the country where the supply of clergy is totally inadequate to meet the need.

### The Survey

During the past year there has been completed under the auspices of the Auxiliary a Survey of the training requirements, conditions of work and salary standards for women workers in the Episcopal Church. The Auxiliary naturally feels a responsibility for all that concerns those women whose salary is paid by the United Thank Offering. The Auxiliary too is often asked to assist women in their effort to find work under the Church and to recommend women for vacant positions. It seemed, therefore, that in order to discharge their responsibility to the women who look to them for help the Auxiliary should possess a thorough knowledge of all the elements which enter into the situation. Such elements would include training, placing the worker where she will be able to render the most effective service, as well as a knowledge of the conditions under which she must live and work. Only a Survey carried out according to modern scientific methods could adequately furnish this. The Executive Secretary and the Executive Board felt that such a Survey should be made and the work was entrusted to Mrs. Graham R. Taylor, an

expert, who has had wide experience in this type of work. It is a notable achievement, the influence of which should be far-reaching. The Survey has been presented to the National Council, which has ordered a limited edition printed.

### Gifts of Money and Boxes

Reported as given through the Na-	
tion Wide Campaign .....	\$147,487.73
Supply Department .....	324,438.95
For Woman's Auxiliary Special	
1922-1925, Two Houses .....	16,000.39
For Other Specials .....	159,604.09
Drawn from the United Thank	
Offering of 1922 .....	208,362.40

Total of money and boxes ..... \$855,893.56  
It should be remembered that these figures are incomplete as reports were received from only 84 dioceses.

### Gifts of Life

The recruits reported are as follows: Alabama, 2; Atlanta, 1; Central New York, 1; Chicago, 2; Dallas, 1; Erie, 1; Idaho, 1; Massachusetts, 7; Michigan, 1; Newark, 1; New Jersey, 1; North Carolina, 4; Pennsylvania, 5; South Carolina, 1; South Dakota, 3; Southern Virginia, 1; Texas, 1; Upper South Carolina, 4; Virginia, 8; Washington, 1; Western New York, 2; Western Nebraska, 1; Wyoming, 1; Harrisburg, 1; Long Island, 2; Marquette, 1; Sacramento, 1; Western Michigan, 1; Olympia, 4; a total of 61.

Miss Lindley writes from China that she has decided to accept the very urgent invitations she has received to visit the Anglican Missions in India, and therefore will go from Japan to India returning to New York late in September. Her address will be c/o Thomas Cook & Son, Bombay, India.

### New Handbook On Liberia

*LIBERIA* is the subject covered by the fourth volume in our series of *Handbooks on the Missions of the Episcopal Church* which is now ready for distribution. This book fills a gap in the literature of the missionary work of the Anglican communion and is of particular interest because it relates the story of the work in our oldest mission field from the very beginnings down to the close of the year 1923. It is bigger and better than any of the preceding volumes in the series—its many illustrations including reproductions of early watercolor sketches of the first mission buildings and a reproduction of an oil painting of the new station of the Order of the Holy Cross at Massambolahun. Besides the illustrations there are the usual features of

the Handbooks—a specially drawn map of Liberia, a selected reading list, an index, and a pocket in which to keep the annual supplements which will be issued to keep the book up-to-date. The price is as usual, 40 cents.

The China Handbook is now up-to-date. During May we issued the third supplement, containing the events for the year 1923. This supplement also carried with it a picture of Bishop Roots. An index to the China Handbook has also been prepared and is now ready for distribution. Both the supplement and index are being sent to purchasers of the China Handbook, but in case you do not receive them in a reasonable time, they may be secured by writing the Book Store, 281 Fourth avenue, New York, N. Y.

## MISSIONARY DISTRICTS AND THEIR BISHOPS

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### CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate, whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society..... If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

# The Spirit of Missions

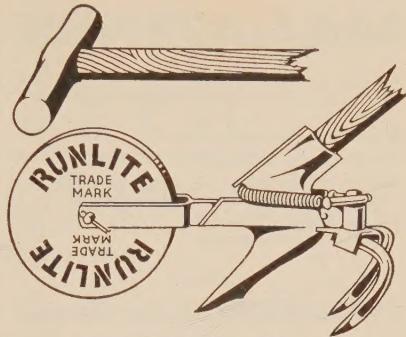
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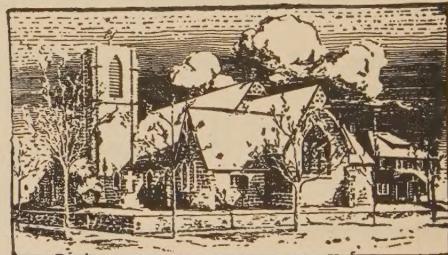
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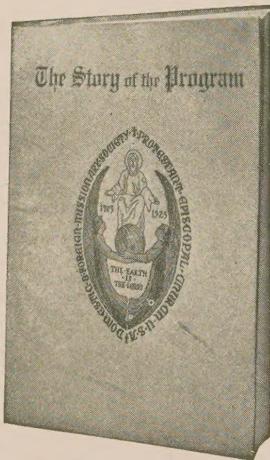
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